

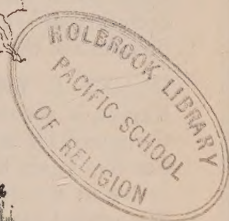
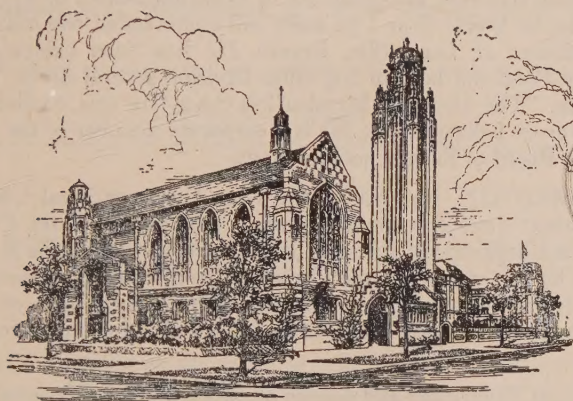
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NEW DIRECTORS AND SOME OF THEIR INTERESTS

HAROLD GATES, member of the Hyde Park Baptist Church, Chicago, chairman of its Board of Trustees, and a former deacon, a graduate of Harvard, has been in the investment field for twenty-seven years and for the last seventeen with Moody's Investors Service. He sustains a unique relation to the Chicago Theological Seminary. His uncles include Dr. Frank Ward and Dr. George Gilbert, both former members of the Faculty; and Chester Curtis, formerly on the Board of Directors. His father was professor of Old Testament at Oberlin and librarian of Andover Theological Seminary.

HAROLD B. WEST, member of the First Congregational Church, Indianapolis, president of West Bakeries, is a graduate of Wharton School of Finance, University of Pennsylvania. In World War I he built and commanded the million-pound-a-day mechanical bakeries at Is-sur-tille, France. He has been campaign chairman of the Community Fund and head of Big Gifts Division several times. The Community Fund voted him "The Honored Member" in 1944. He was civilian adviser to the Secretary of War on bakery affairs. He is a corporate member of the A.B.C.F.M. and president of the Board of Park School for Boys.

HENRY P. BALDWIN, member of the First Congregational Church, Wisconsin Rapids, is assistant director of manufacture, Consolidated Water Power and Paper Company. He is a graduate of Yale and is county chairman of the Republican party. For five years he has served on the Congregational State Conference Board and is active in Association work. He is a member of the Commission on Finance of the Wisconsin Council of Churches. He is the son-in-law of our former Director, George W. Mead.

FRANK WALLACE, member and deacon of the First Congregational Church, Evans-ton, is vice-president and secretary of the Northern Trust Company, Chicago. His college is the University of Illinois. He is a director of the American Society of Corporate Secretaries, and assistant treasurer of the Glenwood Manual Training School. His grandfather, Giles B. Willcox, was professor of Congregational history and pastoral theology at C.T.S., 1879-1922. His cousin, Edward W. Willcox, C.T.S. '24, is minister of the Congregational Church in Kent, Ohio.

DR. FRED HOSKINS, minister of Plymouth Church, Des Moines, Iowa, is a graduate of Illinois College and of Yale Divinity School. He is a member of the Commission on Interchurch Relations of the Congregational Christian Churches, of the National Clergyman's Advisory Committee for Planned Parenthood, and of the Federal Council's Commission on Marriage and the Home and a representative of the Federal Council on the Intercouncil Field Committee.

JOEL HOPKINS, member of the Congregational Church, Granville, Illinois, is a farmer whose holdings include the ancestral quarter-section on which he lives and his grandfather purchased. He and Professor Victor Obenhaus and Ray Gibbons were at Oberlin together. He is on the Agricultural Relations Committee of the Council for Social Action, secretary of the Marshall County Soil Conservation District, and president of the Granville Telephone Company.

We welcome these new members and the strength they bring to the Seminary.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary **REGISTER**

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

(*Advisory Committee: A. C. McGIFFERT, JR., A. N. WILDER, D. D. WILLIAMS*)

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THE CHURCH AND THE STATE

By F. ERNEST JOHNSON

[*This is substantially the third in the series of Alden-Tuthill Lectures delivered by Dr. Johnson during Ministers' Week. The author is executive secretary of the Department of Research and Education of the Federal Council of the Churches of Christ in America and professor in Teachers College, Columbia University.*]

THE basic question we have to explore is the significance of the principle of separation between church and state. We shall consider first the relation of this principle to the Protestant tradition itself. Then we shall inquire into its broad cultural implications. Against the background thus furnished we shall examine some of the specific issues that are currently engaging public attention.

I

Let us begin with a question: Why is the separation of church and state so dear to the Protestant heart? The authentic reason, I think we all agree, is our concern for religious freedom. The Protestant churches exalt the individual believer, whose personal faith is considered the

basis of his salvation. Freedom of religion means to the typical Protestant the right of direct approach to his Maker, the supremacy of his conscience. This is not the same thing as freedom of conscience: it means the *supremacy* of conscience. That conscience is in its nature free and cannot be coerced is as fully accepted by Roman Catholics as by Protestants.

Here we become involved in difficulty, for the problem of the church intrudes itself. One of the main current preoccupations of Protestantism is to achieve a meaningful conception of the church. We Protestants, for the most part, have never been able to live with a high doctrine of the church or to be satisfied with a low one. It is no wonder Archbishop Temple remarked that we were not ready

for a conference on the doctrine of the church. The difficulty is inherent in the evangelical genius of Protestantism.

It is painfully true, of course, that Protestantism has often been untrue to its own tradition with respect to religious freedom. Indeed, history affords disturbing testimony to the effect that where some one form of Protestant faith is dominant religious freedom is honored more in the breach than in the observance. No one will ever know to what extent the present identification of American Protestantism with the principle of freedom of religion is due to the restraints imposed by its lack of unity. Nevertheless, without this principle Protestantism would lose its distinctive character.

Now the central place given to individual religious experience furnishes an impetus to sectarian proliferation. For Protestantism the *koinonia*—the living community informed with *agape*—is more authentic than the *ecclesia*. The breath of *koinonia* bloweth where it listeth, and the finest ecclesiastical intelligence, while it may with some confidence divine whence it cometh, is surely powerless to tell whither it goeth. No matter how tenaciously a Protestant theologian may adhere to a particular doctrine of the church, he cannot without incurring an unbearable burden upon his conscience deny to the members of a communion holding a different belief the claim to be a part of the Church of Christ.

Thus the problem of religious freedom is in the first instance a problem for the church; only secondarily does it involve the state. This fact is important, not because it makes separation between church and state any less vital a matter, but because it makes clear the distinction between religious freedom as a spiritual principle and the separation of functions as a political policy. If this country were composed of Protestants only, and *if they*

kept on the Protestant track, the issue of separation in its present form could hardly arise. This would not be because the church would be running the state but because our genius would restrain the state from interference with religion.

Now the Protestant commitment to religious freedom in the strict sense of the term creates a real problem for our churches. It entails a certain institutional handicap which we must cheerfully accept if we intend to stand by our tradition. Let us be frank about ourselves. There is no blinking the fact that the Protestant insistence on religious freedom is most vehemently affirmed as against what we understand to be the essential doctrine of the Roman Catholic church. I shall recur to this phase of the problem later, but at this point I must say that our preoccupation with it is too often allowed to obscure the primary problem. We are irked by the fact that, although the Catholic community is a minority of the religious population, Catholic influence in public life is often visibly very strong, the Catholic impact upon public affairs is pronounced, Catholic publicity is prominent in the press, and Catholic functions go over with a bang. Yet all these achievements are possible because of a high degree of corporate unity, centralized diocesan authority, and rigid discipline—the very elements of church polity which we Protestants have prided ourselves on repudiating.

Our concern for the authentic Protestant principle of religious freedom tends to be corrupted by translating it so generally into political terms. This tendency engenders some strange alignments. It is often difficult to distinguish between the Protestant position and that of out-and-out secularists whose only concern with freedom of religion is to attain freedom *from* religion—not be bothered with it at all. The common denominator of Protes-

tant and secular interests gets itself epitomized in the formula: separation between church and state.

Would not a vital concern with the Protestant principle of religious freedom shift the weight of our concern from *ecclesia* to *koinonia*, give us a better basis of Christian unity, and enable Protestantism to exert its influence without worrying about prestige? Would it not also raise the level of confrontation between Protestantism and Catholicism so that real and important issues, of which there are many, would not be eclipsed in the lay mind by what seem to not a few laymen to be institutional rivalries?

II

When we approach our problem from the cultural angle, it assumes a somewhat different aspect. Protestantism's emphasis on the individual has been at once its glory and its weakness. While Christianity, Protestant and Catholic, in its more social forms of expression has become conscious of the necessity to make an impact upon the social order, our Protestant churches have lacked appreciation of the intimate relationship between religious faith and the culture as a whole. It too seldom occurs to us that the winning of converts among persons who have a very different background may invoke a serious cultural deracination. I am quite aware that this consideration may be made the ground of unjustified criticism of Protestant missionary effort. When Protestant missions abroad are confronted with the charge that their efforts amount to a cultural invasion and hence do violence to the nation itself, this charge cannot be lightly brushed aside. This is not to say that it is valid but rather that it is not without a rational basis, of which Protestant strategy should take account.

The experience of some of our domestic

missionary efforts among persons of European origin should enlighten us on this point. What does it mean that persons of Roman Catholic background, whose allegiance to their church has apparently evaporated and who have found their way into Protestant churches, so frequently return to the fold when confronted with a major crisis? To attribute this to the grip of superstition is altogether too facile. When a person in extremity falls back upon the support of his cultural inheritance as mediated through relatives and friends, and through all but forgotten symbols, rituals, and folkways, something elemental is happening. At such a time that form of religion seems most authentic which is most intimately bound up with the entire culture pattern. Every student of the Old Testament knows how inseparable the religion of Israel was from its conscious peoplehood. It is a commonplace that Christianity furnished the chief cohesive force in medieval European civilization.

Does it require any argument to establish that the situation is very different today? We are wont to say, as President Truman did in a widely publicized letter to the Pope, that America is a Christian nation. And there is a sense in which this is true. But is it not more true of the roots than of the branches? The "acids of modernity" are secular fluids, and in common with the rest of the Western world our country has become increasingly secularized.

I fear we must admit that it is no accident that Protestants have been much slower than Catholics to appreciate the significance of this trend toward the secularization of life. The Catholic church holds to the ideal of a Christian culture, one that is guided by the Roman Catholic church. It has a historic pattern to follow, the memory of a unity achieved under a tradition with which Protestantism has

broken. We cannot accept its authoritarianism. In response to a deep inner necessity we are driven to a pluralism of religious organization and expression that runs counter to the Catholic doctrine of the church. But in all this there is an element of cultural tragedy, and my major purpose today is to direct attention to it.

In particular, our insistence on the validity of differences, combined with our belief in a democratic educational system, has led us to accept the secular view that religion may be safely divorced from education. The typical Protestant attitude toward secularized education has been one of proprietorship toward the public schools with a view to fending off Catholic encroachments. Indeed, Mr. Justice Jackson in his dissent in the *Everson* case—involving the transportation of Catholic children in public-school buses to a parochial school—said: "Our public school, if not a product of Protestantism, at least is more consistent with it than with the Catholic culture and scheme of values. It is a relatively recent development dating from about 1840. It is organized on the premise that secular education can be isolated from all religious teaching so that the school can inculcate all needed temporal knowledge and also maintain a strict and lofty neutrality as to religion. The assumption is that after the individual has been instructed in worldly wisdom he will be better fitted to choose his religion." We do not know whether this characterization was normative in Justice Jackson's own view or merely descriptive, for he added at once: "Whether such a disjunction is possible, and if possible whether it is wise, are questions I need not try to answer." But no evidence has appeared that his construction of the matter was unacceptable to most Protestant minds. Yet what a commentary on the cultural outlook of Protestantism! If the Justice had been seeking to state the

reason why Catholics find fault with the public schools, he could scarcely have done it better. In these few sentences he has disclosed a link between Protestantism and modern secularism which no candid person can ignore. But what appears here is not, I contend, an authentic Protestantism but a secularized version of it.

I suspect that Justice Jackson was fully aware of the irony implicit in his statement. Contrast with it what he had just said about Catholic education. I wonder how many of us read this part of his dissent: "The Roman Catholic Church, counseled by experience in many ages and many lands and with all sorts and conditions of men, takes what, from the viewpoint of its own progress and the success of its mission, is a wise estimate of the importance of education to religion. It does not leave the individual to pick up religion by chance."

I speak as one who has for years participated wholeheartedly in the effort to prepare public-school teachers for their tasks. I believe in public education and would regard a general return to a parish school system as a grievous injury to our democratic life. Yet, for those who believe in the central importance of religion as a resource for living, there is no denying the fact that a wholly secularized education reinforces the secularist trend toward relegating religion to a marginal position in contemporary culture.

But my quarrel with what seems to be the prevailing Protestant attitude is that these facts are accepted complacently, whereas they should be taken as propounding a grievous problem. On every hand we hear complaints about the ineffectiveness of the religious education program of the churches. Secularist writers are fond of taunting us with this failure. What, I ask, can be expected of the church when the plain implication of public education, in its most typical forms, is

that secular education is complete in itself, that it embodies all the essentials of personal development, and that religion is a thing apart, to be taken or left, in accord with one's taste?

Let us remember that contemporary education in America is steadily broadening its cultural base. Yet, while its program of social studies takes in the market place and the factory, the institutions of government and of economic life, the museums, the press, and the radio—while all these are brought within the purview of the school—the institutions of religion are for the most part represented by a vacuum.

My own interest in this subject arose out of sad experience in the effort to make the Christian ethic relevant to politics, business, and industry. The stubborn resistance encountered forced upon me the conclusion that modern secularism, whose essence is the nonrelevance of religious sanctions to the day-to-day decisions that our common life entails, is systematically reinforced by our secularized education.

A particularly flagrant aspect of the situation is that the secularism of indifference has fostered an extreme secularism in philosophy. In the guise of academic freedom anti-theistic indoctrination finds its way into public education, particularly at the higher level.

I contend that the primary function of a public educational system is to put at the disposal of all citizens the full resources afforded by their cultural heritage for living at the highest attainable level. The education of free minds does not predetermine their decisions, but it must furnish them for their quest of the true and the good by giving them a knowledge and an understanding of the things men hold, and have immemorially held, to be of good report. Freedom can be denied by withholding as well as by imposition. We who call ourselves religious liberals have

had to fight a battle for recognition of the claims of science and criticism in relation to inherited beliefs. Now, it seems, the tables are turned. Liberal educators are telling us that open-minded study of religious subject matter is impossible; that religious literature and religious institutions cannot be studied in public schools, where controversial issues in economics and politics are studied every day. There is something wrong with this picture.

Granted that there are hazards in the attempt to broaden the cultural base of education by inclusion of the religious heritage along with the secular, do they compare with the hazards created by a dichotomy in education which isolates man's religious needs and aspirations from the temporal concerns of life? It is coming to be recognized in educational circles that "general education" is concerned with the spiritual heritage as well as with the skills and tools required for vocational work. But how to implement this concern—that is the question. My contention is that public schools can and should make students literate with respect to the religious heritage which is an integral part of the culture but which is being increasingly overlaid with a secular deposit.

This claim on the schools is not a demand made by the church as such. It involves no institutional relationship between church and state. It rests only upon a definition of the scope of a culturally adequate education. Even those extreme secularists who regard religion as a vestigial remnant should be ready and eager to have it studied with the same seriousness and the same respect that are due to any other of the major interests of mankind.

III

We must now consider questions that fall into more controversial categories. It would be gratifying to be able to enunciate

ate a general principle by reference to which all disputed cases might be decided. But it is of the essence of my position that no such formulation is possible.

It should be apparent by this time that I regard the chief minority opinion in the *Everson* (bus-transportation) case as propounding a doctrine that would sterilize religion as a force in public life. That extraordinary document, which with one more vote would have become the ruling opinion, attempts to make the separation of church and state an absolute principle, applying alike to the church and to religion. Mr. Justice Rutledge, who wrote it, said concerning the First Amendment that its purpose "was not to strike merely at the official establishment of a single sect, creed or religion, outlawing only a formal relation such as had prevailed in England and some of the colonies. Necessarily it was to uproot all such relationships. But the object was broader than separating church and state in this narrow sense. It was to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion." The philosophy underlying this is illumined by a reference to James Madison, upon whom the minority relied heavily, and who is declared to have believed that religion was "a wholly private matter." It is almost incredible that in its preoccupation with criticism of the majority opinion in that celebrated case the Protestant press should have so generally ignored the implications of this extreme secularist pronouncement.

A layman should speak with reserve about judicial opinions and doubtless should show much more respect for eminent justices than they sometimes show for each other. But weighty evidence has been assembled showing that the framers of the Constitution had no such intention

as is here suggested to insulate religion from the political sphere. Carried to its logical conclusion, this philosophy would invalidate even presidential Thanksgiving Day proclamations, to say nothing of the maintenance of religious services in the armed forces, irrespective of who paid the chaplains. Furthermore, it would discredit all efforts by religious bodies or agencies to influence governmental action, which runs counter to one of the main currents of Protestant policy.

There is a broad consensus among Protestants supporting the Supreme Court's interpretation of the separation principle as forbidding the use of public funds for the support of sectarian enterprises. The Court is unanimous on this as a broad principle. Yet any attempt to apply it as an absolute rule involves most serious difficulties. If it means that every use of public funds which involves even incidental benefits to religious schools is unconstitutional, then no G.I. should be allowed to use his allowance to pay tuition in a church-controlled college, and the present Federal School Lunch Act should be amended to exclude parochial-school pupils from its benefits. Since the children cannot be provided with lunches except on school premises, this would mean that they were denied this social service. Public bus transportation for parochial-school children falls in the same perplexing category.

I do not claim to know the solution for these problems, but I am impelled to share with you my concerns. Is it possible to deal with them in a purely legalistic fashion, making no distinction between services designed for persons as citizens and those designed for school children as such? If the answer is in the negative, because a religious body will profit thereby, is the issue of religious freedom nowhere involved? Catholic parents incur the expense of maintaining schools because of a

religious conviction about the inadequacy of a purely secular education—a conviction that finds not a little support in Protestant writings. In addition to saying to them, as Protestants and secularists alike say, that they must bear the cost of their sectarian education, shall we also say that if they insist on their eccentricity they are to be denied all free welfare services that involve some advantages to their institutions? If so, how shall we answer the charge that separation of church and state is passing over into discrimination on grounds of conscience?

I am familiar with the common answer. When Catholics ask for these special services, they are not asking for all they want. They believe the state should do what has long been done in some other countries—assist the churches to maintain the schools which they sponsor. Catholics admit that this is their desire. To many among us the “camel’s nose” argument is conclusive. Admittedly, it has a persuasive quality. Yet it troubles me. I keep thinking what would happen if that logic were applied to a wage demand—nothing at all unless you promise never to ask for more. Does not equity consist precisely in the balancing of claims on their merits, without slavish adherence to precedent?

The issue involved in the released-time religious education program is now before the Supreme Court. The particular case involves the use of public-school buildings for classes conducted under religious auspices. Should an adverse decision be handed down on this ground alone, it will, of course, not affect the released-time arrangement as such. If an adverse decision of sweeping scope should result, it will confront the churches with a major problem.

If, however, out of the present turmoil should come a recognition of responsibility on the part of public education for making growing persons aware of the reli-

gious elements in our culture, something of great moment will have been achieved. What is of paramount importance for Christians in this issue is that we surrender the naïve notion that the religious life can be fostered in a culture whose educational system is required to be indifferent to it.

The inclusion of Bible-reading, prayers, and religious hymns in school assembly programs creates a stubborn issue, since from the point of view of one or more groups such features are sectarian. Reading the Bible without comment may well be regarded as less than religious “teaching,” but it is in its nature an act of worship. The anomalous character of our legislative approach to this entire problem is typified in compulsory Bible-reading: the Scriptures are so important that they must be heard in the schoolroom but so dangerous that they must not be talked about!

The maintenance of chaplains as officers in the armed forces, salaried by the government, has long troubled many Christian consciences. I confess that the proposal by the *Christian Century* that the churches take over the whole enterprise seems to me infinitely preferable to making ministers of religion part and parcel of the military establishment. If the Protestant churches would rise to this challenge, it would be a noble and heartening demonstration. But from the point of view of church-state relations in a technical sense the situation would not be so greatly altered as might at first be supposed. Even with uniforms, insignia, and government salaries gone, would not definite and planned cooperation between church and state at official levels continue? For security reasons alone investigation, confirmation, and a certain amount of supervision could not be avoided.

As to the exemption from taxation of

church properties, I am not clear that the issue of church and state is involved. I understand the exemption is not of church property as such but rather as falling into a category of properties used for rendering voluntary services to human beings, a category into which charitable and educational enterprises likewise fall. That exemption from taxation is a virtual subsidy may be freely granted. The question concerns the ground of exemption. Here again, however, if we are to be governed by a legalistic view of the separation doctrine, our churches should get ready to expand their budgets. That full taxation might have a wholesome effect on the churches is, of course, a proposition for which something can be said.

I come now to what is perhaps the hottest question of all—American relations with the Vatican. As a Protestant I believe that the ends of religion are best served when official relations between churches and governments are reduced to the lowest point consistent with their respective functions. Church and state should be autonomous institutions in a free society. To the extent that political power and religious authority are merged I believe that religious freedom is jeopardized.

But the Vatican exists and is a factor in world politics. The fact that we Protestants wish that the Holy See were only an ecclesiastical entity and not a political entity as well does not alter the situation. Certain governments, without respect to their domestic policies in the matter of church-state relationships, have considered that their interest required representation at the Vatican. As I understand it, they regard the question as political in essence, not involving any religious partisanship. This seems to me the right construction of it, and I believe that it should be approached on that basis in the United States. While Protestants as citizens have

a stake in the matter, we should weigh it on political grounds alone. Does the United States, in order to protect its legitimate interests, need a representative at the Vatican? I do not know. The question is none of the church's official business. And that goes for the Catholic church as well as for the Protestant churches.

To be sure, the present ambiguous situation is deplorable. But I fear Protestants have not reflected that they may conceivably be responsible in some measure for it because of insistence that a peculiarly difficult political question be settled by reference to what Protestants believe about the requirements of religious freedom in the United States. In short, I think that the intrusion of church doctrine and policy into this Vatican question from any quarter violates the principle of separation between church and state!

Lest you may think that this whole discussion springs from unrealism, let me repeat here what I have said publicly before. A dispassionate Protestant approach to these questions and a consistent Protestant strategy with respect to them have been hampered by an inherent inconsistency in the Catholic position. The Catholic church has never promulgated a statement of its doctrine concerning the relation between church and state *as applicable to a non-Catholic state* that is at once reassuring and convincing to the Protestant mind. If, as individual Catholics have repeatedly stated, the Catholic church in America accepts wholeheartedly for *America* the principle of separation between church and state as expressed in the Constitution, it seems only reasonable to ask for official clarification of the apparent disparity between the Constitution and historic Catholic doctrine. Whenever an issue arises, someone brings out a centuries-old formulation that is as inapplicable to the United States as the British

Constitution. If a convincing clarification should be offered, I believe that a new foundation would be laid for Protestant-Catholic relationships in this country and that a serious obstacle to the development of a sound Protestant strategy would be removed.

In any case, we Protestants need to concentrate on our own task as we see it,

accept the limitations imposed by the divisions resulting from our conception of religious freedom, be less concerned about prestige and more about effective witness, seek diligently to curb the ominous advance of secularism, and recognize that the separation between church and state is not a battle cry but a problem to be solved.

CHRISTIANITY AROUND THE WORLD

V. IN BULGARIA

By ALEXANDER P. ILIEFF

[Unable to complete his work in the Seminary because of ill-health, Mr. Ilieff has been pastor at Plovdiv, Bulgaria, for many years. The Editor's letter requesting this article was the first communication the writer has had with C.T.S. since 1939.]

CHRISTIANITY has been in the Balkans since Paul came to Macedonia, but the Bulgarians, who crossed the Danube in the seventh century, officially accepted the Christian faith in 865. In the eleventh century, when the Christian church was divided into Eastern and Western, Bulgaria remained in the group to which she geographically belonged. Although the present government plans to separate the church from the state, to this day the Greek Orthodox church is a state institution. About one-tenth of the population is Mohammedan, while the Protestants are the minority which most recently has been added to the two dominant faiths. The Protestant churches belong to four denominations, the oldest being the Methodist and the Congregational, the largest—the Pentecostal, and the smallest—the Baptist. All four work closely together and are united in two bodies: the Federation of the Protestant Churches and the Bulgarian Evangelical Society.

The Christian church in Bulgaria appears under two different forms. That of the Greek Orthodox church is one of a dying Christianity, one whose followers are deserting her in large numbers, seeking something more vital and more satisfying. The other manifestation is that of the living Protestant churches, which are growing in number and in influence. It is a Christianity of the future, worthy of the responsibility which God has placed upon the church.

The population now has become far more politically minded than it was before the war, but the official church has failed to comprehend this fact. The centuries-old superstitions and heathen practices, which are still the bulk of the Greek Orthodox church services and teachings, have no attraction in this dynamic age. Belonging to the state church is considered more an act of patriotism than an expression of faith.

At present the Protestant church is the most respected religious organization in

the country. Her only disadvantage consists in the fact that many people immediately connect her with America and England. During the war Protestants were persecuted because the pro-Nazi government considered them as naturally favoring the Allied Protestant nations. Nevertheless, the Protestant church has come out of the difficulties with flying colors, which we continue proudly to manifest to the nation. We work now under far more favorable conditions than in the past, mainly because the government is trying to treat all the churches on a more or less equal basis. This does away with the persecution by the state church, which has been the greatest problem the Protestant church has had to face. For many years it was impossible for us to put up a new building in the growing communities, and many groups had to worship in rooms and halls adapted for that purpose from former living quarters or coffee-houses but entirely unfit for religious services.

At present the country suffers from a shortage of all kinds of materials, and the people have been greatly impoverished by the war, the air raids, the occupation, and the total failure of the crops during the last three years. Some Protestant communities are using the opportunities they have for greater liberty of action by expanding in new halls and buildings. The building of a new structure is a really heroic deed, with all the members of the church helping not only with money but by participating in the actual work. Some dig, others transport the materials or help the masons, and still others do the hardest part of it—seek for building materials at a time when not a single nail can be obtained from the market.

There are several young men who have dedicated themselves to the Lord. Since there is no Protestant Bible-training school in Bulgaria, these young preachers

serve without any formal religious education. Many churches in large towns like Bourgas (60,000) or Sliven (40,000) have young pastors who have never had a single day of special training for their calling. There is real need for these men to go to seminaries in Protestant countries because there is danger that they may remain without systematic religious education. With the passing of time some of them, especially those living in the smaller towns and in the villages, are marrying and having families, which makes it even more difficult for them to continue their schooling whenever opportunity for going to a seminary arrives.

As a rule, with the exception of the years of the war, representatives of all the Protestant churches in Bulgaria gather for an annual conference in some town. Last year the conference was held in Plovdiv the beginning of September. The delegates came, happy that they had once more the pleasure of listening to lectures delivered by some of the Protestant leaders, to exchange reports about the service and the experience of the various churches, and to enjoy the fellowship of other men who have come in the name of Christ Jesus. These conferences are a vital factor in the religious life of the Protestants because our Christian service is still in its pioneer missionary stage. All the followers are not only members of the church but also preachers and messengers in witnessing for the Word of God and in living a Christlike life, which will attract others to accept the Savior and to join the church.

Since Plovdiv is the second city in size in Bulgaria, all the conference delegates were pleased when a representative of the mayor of the city presented the greetings of the city council, saying that the mayor himself was away from Plovdiv but that he was sending his best wishes to the conference, trusting that the meetings

would be fruitful in their work. He had stated that if he had now to choose what church to join, he would without any hesitation come to the Protestant church as the only progressive church in the country. A very welcome guest to the conference was Rev. B. F. Stolphus, a graduate of the Chicago Theological Seminary, who was on his way from Syria to our capital, Sofia, in connection with the desire of the American Board to open this year the American College near Sofia.

The powerful materialistic forces which are making headway in the world are being influenced by the activities of the Protestant church. In the general mad rush to new horizons, most of the pastors in Bulgaria have found it necessary to have the Sunday evening services devoted mainly to topics connected with the social and the economic issues of the day, presenting them in the light of the Bible. These meetings are better attended than the rest of the services, and some churches are not large enough to accommodate all who come. We truly feel that the preaching from Protestant pulpits spreads a noble influence over the otherwise sharp-edged philosophy of the day. It is indeed a fulfilment of the words of the Master: "Ye are the salt of the earth."

The Protestant churches have well-attended Sunday schools and also Young People's Christian Associations. The latter are united in a Union of the Bulgarian Protestant Young People's Christian Associations, which keeps the Protestant youth on fire for Christ. Every association holds meetings Sunday after-

noons, and there are quarterly and yearly meetings for all the members in different parts of the country. Last year plans were made for a Christian youth camp this summer, but the terrible shortage of food and clothes in the country makes doubtful the fulfilment of these plans. Our experience has been that most people who come to join our churches are attracted first by the worthy lives of our men. This makes us pay much attention to the character of our people by emphasizing strongly all those sections in the Bible which reveal what makes a man after the image of God. The Protestant church is proud that her adherents are humble, clean, honest, peace-loving, and saintly people, standing far above the average culture of the population.

The enthusiasm for religious activities is not dampened by the difficulties of the day. Churches ruined by air raids have been rebuilt, and this work has been done with energy and great sacrifice by the members. The pastors are serving with low salaries (of highly inflated money), which are not enough to meet their humble needs. All the pastors are helping their home budgets by seeking additional jobs and by having their wives work too. It is a hard struggle in which the Lord's Prayer for daily bread has real meaning for all Gospel workers and for their congregations. However, a deep conviction that God is still on his throne, and that our faith in Christ has not been in vain, keeps strong the spirit and gives comfort to all the faithful.

VI. IN MEXICO

By LAWRENCE L. STANTON

[*Mr. Stanton graduated from C.T.S. in 1944 and is now at work in Mazatlán, Sinaloa, Mexico.*]

IN 1915 Pancho Villa, one of the generals who led a revolt against the constitutional government, had an interview with one of our Congregational pastors. It was the first time that he had heard of an "evangelical movement" (Protestants call themselves "evangelicals" in Mexico). Pancho Villa asked how many people belonged to this movement. The pastor told him sixty thousand. Villa's response was: "Imagine what I could do with sixty thousand men. And your movement doesn't even make a noise." Now that Protestant membership numbers at least a hundred thousand, it still makes no noise. All of us realize that the Christian gospel does not spread that way. However quietly the Christian church works, it is hard at work and has been for seventy-five years.

Protestantism is confronted with certain social and political situations that are new, interesting, and challenging. Secularism is growing. A recent article in a popular weekly lamented the fact that many of the celebrations that had originated within the Catholic church have now become completely secular. And the tremendous increase in the sale of goods, toys, and other commercial items is an indication not only of improved economic condition of the people but also of new interests. After the spectacular closing of the Catholic churches in 1934 a marked decrease in Catholic loyalty was seen, but in the last few years the Roman Catholic church has renewed its efforts to win the people. One of the first things that caught our attention when we arrived in Mexico were the

many signs in the windows: "This home is Catholic; it rejects all Protestant propaganda."

The government literacy campaign making available educational opportunities for more and more people is doing much to raise the general level of education, increase interest in reading, and stimulate thinking and participation in civic affairs. President Alemán seems to be striving for his country's progress, especially economically. (By the way, his mother was baptized in our Congregational church in Guadalajara and is now a member of one of the largest Methodist churches in Mexico City.)

A little more than seventy-five years ago the Mexican government permitted freedom of religion by constitutional amendment. Before then there were Protestants in Mexico, but the sending of missionaries was the beginning of active work. In 1947 and 1948 the Congregationalists, Presbyterians, Friends, and Methodists celebrated or are celebrating their diamond jubilees. These celebrations are full of glorious memories of men who served thirty or forty years here. We newcomers marvel at their great spirit, but we wonder more at what has happened here among the Mexican people.

The evangelicals come from all classes of people, but primarily from the poorer homes, and are to be found in many towns and cities. Mexico City has many Protestant churches of several denominations and sects. Guadalajara, Monterrey, and other large cities have several Protestant churches. By a comity agreement in 1917,

the mission boards divided the work in Mexico geographically, so that the churches are definitely denominational and work along these lines. The National Council of Churches is interdenominational. Its president, Gonzálo Baez-Camargo, is perhaps the outstanding evangelical leader and participates in the Foreign Missionary Council and World Council of Churches and other groups. The *Concilio* publishes the international Sunday-school lessons (which incidentally are sent to other Latin-American countries), sponsors a worker for vacation Bible schools, a director of religious education, and a national traveling evangelist and concentrates on cooperation among the churches. There is a publishing house that handles evangelical literature and books. There are several seminaries in Mexico City. The Union Seminary is supported by several denominations. The larger denominations have religious education departments with their secretaries, youth periodicals, and bulletins. The camp program is growing rapidly. The young people have their denominational youth organizations which cooperate to form a very active Alliance of Evangelical Youth. Mexico was well represented in the Latin-American Youth Congress held in Cuba two years ago, and last year she sent two delegates to the Oslo World Conference of Christian Youth. These delegates returned with the feeling that Mexico can definitely contribute to world Christian fellowship.

In the early years the missionaries were the pastors of the churches and principals of the schools. Now this work is in the hands of competent Mexican workers. The ministers of all churches are Mexicans. In the Congregational work the schools in Guadalajara and Mazatlán are led by women trained in our own schools and in government normal schools. The social center in Guadalajara is compe-

tently directed by a woman trained in Mexico and in the United States. National workers are taking the responsibility of the ongoing institutions, and missionaries are working as colleagues. Years ago mission meetings were held to which the pastors were invited. Now in our annual *Junta* (Board) meeting of the Congregational churches the pastors and laymen take the initiative in planning the work for each year. Some churches are autonomous in government and program, but others depend on financial help from outside. As in other mission fields, the work of the missionary is changing greatly.

Because of the early influence of American missionaries, church services and church life are very similar to those in the United States. Except for language most foreign visitors to our services feel at home. We are impressed by the quality of conviction we find in the members who have recently become evangelicals, in the wholehearted singing, and in the ability of the lay members to pray publicly and to take part in the services. The preaching is based, generally, on literal interpretation of the Bible, on the vivid experience of discovering Christ, and on conviction of sin. Church members are known for their honesty, freedom from vices, and sense of responsibility and are sought after for their trustworthiness. It is beautiful to see how the knowledge of Christ changes lives. "Since he became a Christian, he is a changed man," is an expression often heard. Among the children and grandchildren of "first-generation" Christians there are the same problems of indifference as are found elsewhere. We are reminded forcefully that the Christian faith is not passed on from generation to generation but must be discovered anew by each person, by each generation. The churches constantly seek to quicken the life and spirit of the members and awaken the desire to know Christ directly, espe-

cially among the young people and children. Their fathers faced the subtle and persistent taunts of "traitor" and other name-calling and often social ostracism because they had become evangelicals. The children and young people today face ostracism also.

Since the very beginning the churches have faced opposition. Two years after opening the Congregational mission in Guadalajara, John Stephens, the first missionary to Mexico, was killed by a band of fanatics in his home in a near-by village. Twelve years ago the national government enacted a law closing all schools owned or operated by the clergy. While this struck primarily at the Catholic schools, it affected the Protestant schools as well. The government appropriated church property, and many churches and schools were confiscated. At the present time the schools have been permitted to reopen, but church property continues to belong to the government. Naturally, in these years the churches and the schools have suffered morally as well as financially. In towns and cities where the churches have been established a long time, there is no longer open opposition on a large scale, but active hostility is still found in the

villages and small towns where churches have just been opened.

Only briefly can we describe the school situation. The Mexican laws will not permit the teaching of religion in any state-owned school. The two Congregational schools are part of the federal school system, with their programs directed by the Department of Education. Of the teaching staff, not half is Protestant. Although missionaries teach English and other secular subjects, Christian influence comes in the organization of the school, moral training in the classrooms, and in the general spirit and conduct of the enterprise. The religious ban is slowly being lifted under the present administration, but no official change has been made.

In spite of the active inner life of the evangelical churches in Mexico, the influence in the life of the community is still relatively small. The organization of the churches and pattern of activities is much the same as in the United States. The atmosphere is very different because of the feeling of being a small group in the midst of the socially established Roman church. But Christian fellowship and preaching in Mexico are constantly bringing the redeeming knowledge of Christ into new lives and new homes.

ALUMNI: *Watch for the questionnaire from
the Federated Theological Faculty—and
please cooperate*

GOD AND/OR MAN

(MATT. 6:19-24)

By HAROLD A. BOSLEY

[Dr. Bosley, graduate of the Divinity School of the University of Chicago, was pastor of Mount Vernon Methodist Church, Baltimore, 1939-47. Last fall he went to Duke University as dean of its Divinity School. He preached this sermon in Rockefeller Memorial Chapel, December 7, 1947.]

I

FOR some time now we have been hearing that the deepest problem of our day is spiritual. Men with such widely different backgrounds as a professor of history, an economist, a general of the armies, a chancellor of a great university, the President of the United States, and the accredited spokesmen of every religion in the Western world are agreed on the simple conclusion that underlying our serious economic, political, racial, and international problems is one that either produces them or aggravates them in such a manner that, until it is solved, they cannot be solved. This underlying, this primary, problem they call "spiritual."

Their judgment has been received by the rest of us with mingled emotions. Some of us are pleased because at long last it looks as if religion might be moved from the circumference to the center of our common life—where, we believe, it should have been all the time. Others of us have received the judgment in a spirit not unlike that of a now famous passenger aboard a storm-lashed ship who had asked the pious captain whether he thought the ship would survive. He replied, "Have no fear, madam! I have just lifted a prayer to Almighty God, asking him to take care of us."

"Oh," cried the lady, "is it as bad as that?"

But we are not really entitled to be either pleased or frightened by the judgment until we know more precisely what is meant by that word "spiritual." What is a spiritual problem anyway? And what, precisely, do we mean when we say that our primary problem today is a spiritual one? It is not so much appropriate as it is mandatory for us, a religious fellowship, to get as clear a picture as we can of this basic problem of our time and to inquire into our responsibility for meeting it. For meet it we must, since, apparently, we cannot evade it. And it must be met deep within the soul of every person here as well as in the common life of mankind.

II

The contrasting titles of two books published some time ago both define the nature of a spiritual problem and take us to the heart of the one which confronts us today.

Professor Leuba, a thoroughly competent psychologist and the author of a long list of good books, brought out one in 1933 entitled *God or Man*, with the subtitle, "A Study of the Value of God to Man." His thesis was that man has given God credit for the great and good things that he, man, has done. By so doing, man has glorified God but he has debased himself. And the conclusion is that the idea of God is a dangerous fiction because it locates the responsibility for human deeds,

whether good or evil, outside human life, thus breeding a sense of ethical irresponsibility in man himself.

Three years later a Christian theologian named Emil Brunner published the second book to which I have referred, bearing the title *God and Man*. This is a study of man's dependence upon God and of God's great gifts to man, especially Jesus Christ. The thesis of Dr. Brunner's book is that man must seek to understand and follow the will of God if he would discover the meaning of life. The discovery of God, obedience to God—these are the foundation stones of the good life, contends Dr. Brunner.

There you have it, *God or Man, God and Man*. These are not merely titles of books. Certainly they are not abstractions to be mulled over at leisure, to be picked up or laid down at will—and with impunity. They are alternatives between which we and our civilization must choose—if we have not already chosen! A spiritual problem is one which deals with man's relationship with God. And the spiritual problem of our time grows out of the fact that we have had the wrong relationship with him and have not yet made up our minds whether to seek another and a better one.

Without doubt, Professor Leuba is the spokesman for the modern world—the world since the Renaissance—in his opposition of God to man and rejection of God. Émile Cammaerts, a contemporary French philosopher, has reduced the spiritual history of our civilization to these two cryptic sentences: "From the first to the fifteenth century Western civilization grew stronger and stronger on the Christian formula 'God made man.' From the sixteenth century to the present day it has weakened more and more rapidly on the formula 'Man made God.'"

Although this judgment takes in a lot of territory and is open to sharp criticism,

it does point up the glory and the tragedy of the Renaissance and the modern world. Make no mistake about it—there was real glory there! For the Renaissance rolled back the long night of the Dark Ages and the medieval world in which, while man may have had God, he had lost himself. It comes hard to confess that the Christian church itself took the lead in stripping man of all elements of personal worth, save only that tenuous thing called his "soul." It mocked his reason, scorned his body, depreciated his normal social relationships, rejected his world as the abode of evil, and recommended that the best thing to do was to forsake it as completely as possible. Consequently, man's normal ways of dealing with life—art, science, philosophy, and humanitarianism—while not wholly absent, were laid on the Procrustean bed of a rigidly determined religious orthodoxy and made to fit. Small wonder they prospered only occasionally if at all.

Then came the Renaissance, when man, under the guidance of the classics, discovered himself, his world, and the actual and potential goodness and glory of life. He discovered that his reason was the most reliable instrument he had for investigating the world—and with that discovery the sciences were under way. He discovered the essential goodness of the social relationships of marriage, family, and home; he discovered his interdependence with other peoples—and with these discoveries the ancient dream of making this earth a paradise grew on him. Then he knew that the notion that he was "a stranger here within a foreign land" with a home "far away beyond a golden strand" was simply untrue. For this earth is his home, and he was encouraged to believe that it could be made into a good home for all men.

Now if the Renaissance had stopped there, all would have been well. So far it

was clear gain over the medieval world. But it did not stop there. Like all new movements, it generated what Theodore Roosevelt was later to call a "lunatic fringe" that came close to canceling out its virtues. When man discovered himself—that was good. But when man deified himself—that was evil. And that is precisely what an increasing number of the intellectual leaders of the Renaissance and the modern world proceeded to do. Some of them, intoxicated with their freedom from medievalism, drank to this as the opening toast of one of their banquets: "To the dead God! May He rest in Peace." They even cooked up a special religion, calling it "The Religion of Humanity," which deified man and displaced God. They seemed literally to believe what Swinburne was later to put into the song: "Glory to man in the highest, for man is the master of things."

Nor were they playing a game with words. Scoffing at the notion that there is a moral law outside of man to which he must conform, they invited him to make up his own rules of right and wrong, truth and falsehood, good and evil. History reveals the grim fact that an increasing number of men believed them and tried to build a civilization upon as selfish and as socially irresponsible a set of ethical and moral principles as ever came down the pike of human history.

The Greeks may not have had a word for it, but they did have a myth that fits perfectly: the myth of Narcissus. Narcissus, you may recall, was the handsomest lad in all Greece. Quite by accident one day he saw his reflection in a quiet pool and was so transfixed by the beauty of what he saw that he was unable to leave. There he stayed adoring his own image, pining away and finally perishing. The psychologists have reached into this pathetic myth and pulled out one of the ugliest words in the English language:

narcissism. And the meaning is as ugly as the word: self-love, self-adoration, refusal to find creative mutual relationships with others, leading to the impoverishment of self through the separation of life from life, and finally, inexorably, to death itself.

A discerning American student of history, living in the 1920's, put what he believed to be the fate of our day in a typically American metaphor: "The world is taking a joyride; it has thrown overboard its Pilot: it is an accident going somewhere to happen."

Well, it has happened! Inside us and outside us and all over the world. We know from our own experience—we know as no other generation could conceivably know—that history has given the answer to the dilemma: God or man. For we are living in the last days of a four-hundred-year-old effort to oppose man to God. We have tried mightily to cancel out God, but the end result of our trying has been to poise the pencil of history for the cancellation of man. It is God and not man who survives. Make it one or the other, set man up in opposition to God, and you simply and surely sign the death warrant of man and all his works.

III

But what if the deepest truth about life be God and man: not man in opposition to God but man finding the meaning and fulfilment of his life in God—what then follows for us, both in thought and in deed, both individually and collectively? The answer to these probing questions turns largely on what we mean by God.

Although it is not easy, I suggest that we pass up the many hallowed and essentially true ways of stating our idea of God for one which, while it may lack the glamour of the others, has the virtue of being about as clear and exact as possible. Looking as we are for a way to pivot the

world from imminent chaos to new opportunity, we must be desperately sure that we are talking about facts when we talk about God. And the all-important fact in the idea of God is also the fundamental fact about the world. This fact we indicate by the simple word "order."

We are living in a world which has a firm foundation of order underlying almost every part of it we know anything about. This is not to say that we know all there is to know about it and that no problem remains for students to study, but it is to say that there is a basis of order in the physical world to which the law of gravitation and a hundred other such laws call attention. We do not make up these rules; they are already made up as an essential part of this world. But we can and do discover them and, if we are wise, we conform to them. Not many of us think that we can defy such laws for long and live. We accept them so unconsciously that we usually fail to do anything like full justice to their meaning for life.

One of the most memorable experiences of my early boyhood was when a man called "The Human Fly" came to our little town and offered to climb the wall of our courthouse—for a consideration, of course. The mayor introduced him to the assembled throng as "the man who defies the law of gravitation." But "the human fly" would not climb under that curse. He had a word to say before he started, and this was his word: "I don't defy the law of gravitation. I just come to an unusually careful understanding with it."

This fact of order does not stop with the relationship of physical objects to each other; it undergirds health of body and mind alike. Here, again, we do not make the rules of health: they are implanted deep within the essential nature of our life. Health is an achievement in conformity with them, not an accident in defiance

of them. Not many of us seriously believe otherwise. Suppose I should go to a medicine cabinet and find an unlabeled bottle of white pills. Now I could reason, "I'm going to take several of these and they will be good for me."

But you would ask, "What are they?"

"Oh, that doesn't matter! I make up my own rules, and I've decided that these will be good for me," I might answer. Well, if they are sodium bicarbonate, all will be well; but if they are strychnine, there had better be a doctor in the house with a stomach pump in his hand, or that will be the last time I shall ever have a chance to write my own rules of health. Something there is about our makeup that does not like strychnine taken that way—any decision of mine to the contrary is dangerous nonsense.

Most of us are willing to grant the reality of order up to this point. But some of us will want to object to the statement that it does not stop there, that it extends throughout our common life and undergirds all our treasured relationships and is known as the "moral order of the world." Not many of us think, if we think about them at all, that we make up the rules which govern friendship, love, home, and family any more than we make up the rules of health. There are rules underlying these relationships, but they are part and parcel of the nature of life itself. We discover them and conform to them—if we honestly desire these creative relationships, or we ignore the rules and miss or lose the relationships.

What this moral order means for men as persons it means for groups: races, classes, churches, nations. They can no more make up the rules for stable interrelations than we can make up the rules of health. But they can discover them, and, by conforming to them, human society can be lifted to a new level of security and stability.

This is the kind of fact the Christian religion has in mind when it says there is a divine order in the world that speaks the last word on all our definitions and all we try to do. This is the order of God. And it means intensely and means good for all who will seek, find, and cooperate with it. But defy it, and you lose every time.

In 1225 the builders of the cathedral at Beauvais laid the foundation for a building that would outsoar every other cathedral in Europe. Fifty years later the choir vault was completed, and it was supreme—for twelve years. Then it fell. "Inadequate foundations and supports" was the verdict of a board of architects called in to appraise the ruin. After two hundred years an ambitious architect—Jean Waast—led in the building of a spire that rose to the dizzy height of four hundred and forty-five feet. There it stood higher than anything else for five years, when *it* fell. "Inadequate foundations and supports" was the verdict. A student of this cathedral writes: "The forces of gravitation triumph, as they must when human effort pits itself against the eternal limitations of human life." Animated by "the desire to suggest that gravity is an illusion . . . the builders . . . had ventured overmuch." They "had passed beyond the limits of stability." But the builders of Chartres, St. Peter's, and this beautiful sanctuary made no such mistake—and their creations stand today, tokens of what can be done when foundation and superstructure are fitted together by men who cooperate with rather than defy the law of gravitation.

IV

How I wish that the builders of Beauvais had been the only or at least the last ones to make the mistake of trying to write their own rules for living! But the impulse which led them tries to lead us all. Every man who ever lived is tempted to

follow the word "want" instead of the word "ought." If he yields to that temptation, he will try to organize all his efforts and relationships around the fulfilment of his own desires; even his loved ones will be treated as the tail to his kite. And he will be or become a very definite kind of person. He may even become powerful, but, weak or powerful, he will be self-centered, self-seeking, and a thoroughly dangerous influence in the lives of all who know and must work with him. This, manifestly, is not life as it could and should be. Unless the Christian religion in its entirety is dead wrong, when life gets in this kind of situation, it is the negation and not the fulfilment of God's will. Let a man see his life in the light of God's will, and he will know that the good life is the shared life and that no other kind of life can be called good.

As the towering spire of hope in marriage after marriage comes tumbling down, who can doubt that much, if not most, of the failure lies in the spiritual realm, in the determination to write our own rules, to build upon any sort of foundation we chance to fancy? The marriage ceremonies of most Christian churches do not mince words on the spiritual nature of the relationship. The minister says: "I charge you both as you stand in the presence of God to remember that love and loyalty alone will avail as the foundations of your home. If the solemn vows which you are about to make be kept inviolate, if steadfastly you endeavor to do the will of God, your life will be full of joy and the home which you are establishing will abide in peace."

New marriage and divorce laws would help in many minor ways—but do not expect them of themselves to make marriages more stable than they now are. We can write and re-write marriage and divorce laws until we run out of words without ever getting near the root of the prob-

lem. That is spiritual and far beyond the reach of our laws. It has to do with the right relationship between each partner and God's will for them both and their shared life. Until they see their union in the light of his holy will, and as an expression of his will for their life, they will be building on an inadequate foundation. But if they honestly try to build on the reality of God, if they find and feel in their love God's hand on their shoulder, they can and will find a strength and peace in their togetherness that they could never find in their separateness. For their shared life will be seen as something holy, something given of God, and therefore to be treasured and served above all else. Build marriage on that foundation, and its spire will pierce heaven itself yet stand sure and unshaken amid the stresses and strains of life.

How I wish we in churches had earned the right to talk about peace and cooperation to the warring races, classes, and nations today, to tell them what we know to be true, that "in his will is our peace" and nowhere else! Sometimes—with the ecumenical movement gaining strength daily—I am almost hopeful that we will soon have a better right than we now have to lead the way toward unity. For six hundred million Christians taking their faith seriously and working together for common spiritual ends could tip the scales away from mounting conflict to growing peace. We must keep ever before us the plain fact that the things that unite us are much more important than the things that separate us. We must not commit the error which seems to have been committed in a recent church convention that was discussing union with a sister-church. The main issue was soon lost sight of in a flood of arguments over important but secondary matters. At the conclusion of one of the sessions the presiding bishop said to a colleague, "Any resemblance be-

tween this convention and Christianity is purely coincidental."

We must learn to follow Jesus' advice to his disciples and put first things first in our church life, to put the Kingdom of God first in our dealings with one another; to subordinate our separateness to the unity of his holy will. The time is here for us to cultivate our likenesses and to plan for and to learn the meaning of working together in God's world for the creation of his kingdom. Then and only then will the church that bears his name live in his spirit.

V

Finally, at long last, we know that, when Jesus said, "Ye cannot serve God and Mammon," he was not coining a religious truism; he was serving a spiritual ultimatum on mankind. Not one that he thought up in an idle moment but one he found deep in the nature of this world. We cannot put anything else—self, church, country, or way of life—ahead of God without guaranteeing the destruction of the very thing we seek to serve. But it can be God *and* man: man finding the way for his life and his world in God—this is the only enduring answer to the spiritual problem of our day. And there is nothing optional about whether this answer is binding upon us. We can continue to play fast and loose, as so many of us do, with the realities of religion. We can say, as *Life* magazine reported one young man saying, "I'm not interested in religion for the same reason I'm not interested in stamp-collecting, bird-stalking, or chicken-raising." There, in a single vivid sentence, is the spiritual problem of our day: We think that recognition of the moral order of the world is as optional as a hobby! We think that history is what we make it rather than what God permits us to make it. We think that life is a private possession rather than a divine gift, that the way we live is our own affair rather

than an adventure in stewardship. That is our deepest spiritual problem, and, as God lives, we must get another and a better answer to it than any we have ever had before.

I am not a pessimist about the immediate future—but I am the soberest optimist you ever saw. There is a way out—but it is God's way and not ours; and I am not sure that we are willing to look for it. And

if it be—as Jesus thought—the way of love and brotherhood, I am not at all sure that we will be willing to revise our plans for living in the light of its requirements. But this I know: if we ignore or deny God's way, it is God *or* man, with man canceling himself out; if we accept God's way, it is God *and* man, with man seeking his way in the will of God and walking with the strength and confidence of a son with his father.

TEN YEARS OUT

[The Editor asked members of the class of 1938 (1) what should the strategy of Protestantism be now and (2) how effective the Protestant ministry is in their area.]

I DOUBT that anyone in the class of 1938 has crammed more variety into ten years! After a summer in the student group at Elgin State Hospital, I spent the next year teaching fifth and sixth grades in an A.M.A. school at Marion, Alabama. Then followed three years for the Church Extension Board, Presbytery of Chicago, doing survey and publicity work, with time on the side to take work at the University of Chicago and to teach a course at Presbyterian College of Christian Education in "The Church and Social Work." The last three months on the Chicago job found me operating vacation church schools in the trailer-camp communities of war-swollen Wilmington and Elwood, trying to keep church life alive for the hundreds of uprooted families working there.

On October 1, 1942, I came to California to fill a one-year leave-of-absence position under the Presbyterian Board of National Missions in a neighborhood house in the Mexican section of San Bernardino. The following year I was information and referral secretary on Mr. John Mixon's staff at the Church Federation of Los Angeles. Here ended my six years of employed service for the church, for in the summer of 1944 I met and married William C. Barry and have been busy making a home for him and our daughter, who arrived

in October, 1945, unaccountably born blind, but now having developed a measure of vision to the astonishment of all the doctors and our great rejoicing.

1. In strategy of Protestantism today, nothing ranks more important than bettering race relations and intercultural understanding.

2. The Protestant ministry, while often of the ultraconservative kind, may be effective in quality but reaches too few, for so many Californians have an outdoor pattern of life the year round which leaves no vital place for church.

FRANCES M. GUILD BARRY

Glendale, California

Faith Huntington and I were married two days after our graduation. We went immediately to Isle au Haut, off the coast of Maine, for a delightful summer "honeymoon" pastorate. We spent three happy years in Easton, Massachusetts, and then five years in Gary, Indiana. Our present pastorate, La Salle, Illinois, began on January 1, 1947. Barbara Anne was born in 1942 and John Robert in 1945.

The two suggested questions are especially appropriate to the community of La Salle. The city (one of three in a small area) has a

population of about fifteen thousand and is approximately 80 per cent Roman Catholic. There are four Protestant churches and a synagogue. Our ministerial and rabbinical fellowship is a happy, cordial one, helping to bolster our individual morale, but hardly effective. To be sure, we have union Thanksgiving and Good Friday services which make something of an impact upon the community, but that is about the extent at present of our public cooperation.

Protestantism today should display a unitive strategy. Our local situation concerning the merger is possibly unique, for we have a C.C. and E.R. church within two blocks of each other, and in Peru (less than two miles away) a similar situation exists. All four ministers definitely favor the merger.

It is only through strengthening the work of Protestantism by federation and union that we can counteract the forces of Catholicism and secularism. I often contemplate what might be accomplished if our four Protestant churches in La Salle were united in worship and education under the leadership of four ministers, each emphasizing his own speciality in the ministry. The denominational background of minister and parishioner would be interesting but unimportant.

MERRILL BEALE

La Salle, Illinois

Since leaving the Seminary I have served two churches each for approximately five years. With the advice and recommendation of the late Dr. Arthur E. Holt, I went to the University Congregational Church on the campus of Montana State University. There, at Missoula, I learned what a tremendous social and political force a church of a few socially conscious members can be. The stimulation of the war brought new experiences: teaching in the basic pilot-training school at Montana State University, working at Stimson Aircraft at Wayne, Michigan, and studying for European relief at the University of Michigan. The desire to train for European relief brought me to Minneapolis and the Thirty-eighth Street Church. The church and the boys of the community soon demanded all my attention.

I am more convinced than when I left the Seminary that the Christian spirit is instilled by constant application to the experiences of people's lives. No medieval symbols, beseeching litanies, or European theologies will redirect the energies of growing Americans into the Christian way of life. The church has influence only when her expression of the Christian spirit is simple, direct, and practical.

JAMES GORDON BENNETT

Minneapolis, Minnesota

After leaving the Seminary in 1938, I continued my work at North Park College as dean of men until 1942, when I began my present work of teaching European and English history at Northwestern University. Although my work has not been in the active ministry, I regard my Seminary training as of real significance, and I remember with affection the influence of my professors.

Instead of calling station-to-station, I believe that Protestantism should make more person-to-person calls. In seeking to save society, Protestantism has lost some of its individual appeal. Society is an abstraction, but a neighbor is a real person. I believe further that, when Protestantism lost its old-fashioned concern for souls, it failed to provide an adequate substitute. Although "souls" and "salvation" have a medieval sound, man is still seeking "the abundant life," or "peace of mind." Man needs the expulsive power of a new affection.

I think that Protestantism is too much concerned with externals and too little concerned with essentials. The ecumenical movement is good, but its results will disappoint its followers. When Greece and Italy lost those small creative centers of thought, the city-states, the new composite whole was not equal to the sum of its parts. When Protestantism allowed sociology and psychology to supplant the position of theology, it suffered grievously. And when Protestantism allowed its message to be diluted, its voice became weak. That voice is free, but it needs stronger convictions.

LELAND H. CARLSON

Evanston, Illinois

My travels from church to church in these ten years have been extremely limited. In October, 1937, I was called to be minister of the Parkrose Church, a community Congregational church at the eastern edge of Portland, Oregon, and I have been there ever since. Our friends may remember that our son Roger was born in Chicago during our Seminary years. He is now twelve and is attending junior high. We have another son, David, who was born in 1940 in Portland. He is now in the second grade in school. Both of these lads run their parents a race. Their consuming interest at the moment is basketball.

These years have taught me something of the meaning of the Christian ministry as a calling and a profession. Nothing can take the place of the individual contacts possible to a minister in places of need or sorrow or fear. I have found pastoral calling to be supremely important and the basis of all that a minister might do. If people know that they have a companion in the Christian way, if they know they can find a program in the church, they will respond and cooperate.

PAUL G. DICKEY

Portland, Oregon

After a short stay in Red Oak, Iowa, it has been our privilege to share in the organization and building of a new community church in a small but growing Chicago suburb. More than half of the laymen who have become a part of this program either had not been members of any church or had long since become inactive. They were attracted by the idea of having one strong church serving all the community seven days a week instead of ten churches dividing the village and serving inadequately even on Sundays.

The strategy of Protestantism today must be found in its *united* approach to the vast unchurched. The man outside the church cannot understand these denominational divisions and can be brought into the church only when he sees manifested there the same efficiency that he insists upon in business in a demonstration by the churches themselves of the Christian love about which we talk.

We have discovered that men and women

are hungry for a strong and convincing faith to help them meet the many and varied problems which confront them on every hand. We feel ourselves in constant need of stimulation to give us the spiritual resources to help these people discover this faith.

ROBERT A. EDGAR

Glenview, Illinois

In 1938 a year and a half of ministry in the new fellowship of Congregationalism was already behind me. This ministry continued at Essex Community Church, Chicago, until the summer of 1943. Then I was called to the First Church of Menasha, Wisconsin, where I served four years. In the summer of 1947 I was called to my present position with the Commission on Evangelism and Devotional Life and began active work in October.

High lights of these years have been the arrival of Douglas Van Cortlandt Freeman the first day of October, 1938; the opportunity of attending general councils at Berkeley, Durham, Beloit, Grand Rapids, and Grinnell; the publication of *The Lord's Supper in Protestantism* (Macmillan, 1945); the great privilege of teaching the course in the conduct of worship at the Summer School for Congregational Pastors in 1946 and 1947 at Deering, New Hampshire; and the joy of preaching the ordination sermon at Hillsboro, Wisconsin, for Dick Wichlei. Now I look forward with keen anticipation to the challenge of going about among the churches from Chicago westward and consulting with ministers and key lay people concerning the church's fundamental task—evangelism.

If it is not an arrant impertinence to attempt in a few words an answer to such basic questions as those propounded by the Editor, I should say that the strategy of Protestantism today should be to stiffen its theological backbone, articulate (in the sense of fastening more securely together) its ecclesiastical skeleton, strengthen its denominational muscles, and enlarge its Christian heart. (Additional anatomical metaphors could be added, almost *ad infinitum*!)

Is Protestantism effective in my area? Is it effective in *any* area? Walter Rauschenbusch's

inspired prayer "For the Church" still describes it: "When we compare her with all other human institutions we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in pity and contrition." Just so. Protestantism draws crowds of people in some places. But Protestantism is too mixed with secularism, too conformist, too much a mirror and too little a beacon to society. Yet its witness is utterly indispensable in the world, and it is in the power of that conviction that we carry on as Christian ministers.

ELMER S. FREEMAN

Chicago, Illinois

My career since I left C.T.S. has been varied: 1939-40, I was church secretary at Peace Memorial Church (E. & R.) on the Southwest Side of Chicago; 1940-42, I was at Bryn Mawr Community in the South Shore area as director of religious education; then, with a little encouragement from Mrs. Gilkey, I joined the Y.W.C.A. staff in U.S.O. It was very enlightening to cooperate with the churches as a layman. Five years of U.S.O. held invaluable experiences—a year and a half each in Portsmouth, New Hampshire, and in Jacksonville, Arkansas, and two years in Honolulu. After hearing so much about Hawaii from Dr. Palmer and our many students there, I jumped at the opportunity to see for myself. I now show movies and give sales talks on Hawaii any time anyone shows the slightest interest.

Since last November I have been director of student work at the Congregational Church facing the campus of the State University of Iowa. Life on a college campus is even more of a challenge than before the war, and I am glad to be in the midst of it.

GRACE B. HADLEY

Iowa City, Iowa

Following graduation, I was fortunate in receiving a call as the assistant minister of the First African Baptist Church of Philadelphia. After a year of practical insights and experiences, the invitation came to serve in my present pastorate. A large debt, a divided congregation, and a changing neighborhood

offered an opportunity for real service, for which I shall ever be grateful. A few months prior to this call I met Jean Nelson of Pittsburgh at the National Convention of my denomination, and we were married a year later by her father. One daughter enlivens our lives: Janice Faith, five. Paying off a large debt, reuniting divisive elements in a congregation, and reemphasizing our responsibility as a Church of Christ to the individual and the community was no small task. But, through the help of God, a loyal wife, and a nucleus of truly devout souls, we find ourselves at a place we would not have anticipated eight years ago. Our congregation has tripled, and our study groups for rebuilding worship and recreational facilities are progressing nicely.

The increasing number of Catholic conversions in our area have stimulated Protestant cooperation. However, even this is hampered by the theological, racial, and social differences within Protestantism. To counteract these differences, our local Council of Churches is organizing for Protestant Christian action, and, since the war, we notice an increasing sense of Christian solidarity.

WILLIAM J. HARVEY, 3D

Philadelphia, Pennsylvania

In days of crisis, in September, 1938, I arrived in Edinburgh. Two terms at New College and one in Paris and Montpellier followed. Betty Curry and I were married in Paris, May, 1939. As war approached, we traveled in Europe, attended the Amsterdam Conference, and sailed for home in October. The war-delayed Edinburgh doctorate was awarded in July, 1947. A year at Union as assistant in theology, two years as associate and interim minister of the Union Church of Hinsdale, and five years as national minister to students ended last September with a call to the Pacific School of Religion in Berkeley as associate professor of historical theology and Christian nurture. The interdenominational and international character of the P.S.R. student body is a constant stimulus. Our family—Elizabeth, five; Helen, three; and Bruce, one—help to fill a large hillside home overlooking the Golden Gate.

Periods spent in Europe, in '37-'39 and '46, and college and church visits throughout the United States, 1942-47, have convinced me that Christianity alone has the power to redeem our time, but only if the Christian church realizes fully its ecumenical character and responsibility. Protestantism's greatest need is for leadership with courage and vision. The man in the parish ministry is the key person. He must discover and recruit for the ministry the men who will help make the Christian church both relevant and redemptive.

RALPH DOUGLAS HYSLOP

Berkeley, California

We were guided to the best place at the most opportune time for our first parish. From C.T.S. to a four-point parish in eastern Montana was considerable change. The great plains were still feeling drought and depression. (Liberal Protestantism has a voice which can speak to the individualistic rancher in these states.) 1941, Livingston, Montana, north gateway to Yellowstone Park. Great mountains are in the blood stream now! 1943, Rapid City, South Dakota, in the wonderful Black Hills. Why the West for ten years? Because every institution is young, fluid, and growing. Thanks to good roads and mechanized equipment, the plainsmen are moving to town. Ours is city work in a rural state. The grass roots of our congregation still anchor our church to the ranch where western culture began.

A new larger-parish strategy is needed, for an agrarian revolution is well advanced. M.V.A. will bring a further challenge. We need more ministers; men who wish to learn great lessons which these people know; the power to rebound from physical disaster, deep faith in "next year," open-mindedness, open-handed generosity, the importance of living close to nature and to God.

C. F. McCALL, JR.

BARBARA W. McCALL, EX. '38

Rapid City, South Dakota

Just before commencement in 1938 we moved to New London, Wisconsin, where we

served the Congregational Church six years. In 1944 a call came from the Congregational Church in Whitewater, Wisconsin, where we are still at work.

Do you really think that it is possible for a small-town parson to propose a strategy for Protestantism in two hundred, or even two hundred thousand words? I would not try it! But from where I stand it looks as if we must have (1) greater cooperation among Protestant bodies; federation and union wherever possible; and (2) a more persuasive voice in the councils of the nations. Tactics are necessary strategy, so I would like to suggest (1) a wise and energetic preparation for a greater use of radio and television in evangelism; (2) effective recruitment of capable men for the ministry—men who will ask, "Where can I best serve?" rather than "How much can they pay?"; and (3) more effective training of ministers, including postgraduate training.

The Protestant ministry in this area is very effective within the given spheres of its activity. There is a fine spirit of mutual helpfulness and cooperation, and important local issues are met with a united front.

HAROLD REKSTAD

Whitewater, Wisconsin

Ten years out! Ten years to learn more about the opportunities and responsibilities of this big job we have all assumed! And what have I done? Three years in a small town in central Iowa. Another three years fishing for men, as well as wall-eyed pike, in northern Iowa. And then a challenge. A church that was down at the bottom, that was losing ground even though the community was growing steadily, asked me to come to Clinton. It has been a thrilling experience to note the changing spirit, to see a fine procession of new members pass through our sanctuary (dreaming of a new church plant), and then to watch them labor and sacrifice to turn their dream into a possibility and finally a fact. We have purchased twenty-seven acres of oak- and hickory-studded land on a beautiful hillside. When we get all that under spiritual "cultivation," we will be ready to make a significant contribution to the life of our community. Meanwhile

Patty Lou, five, and Peggy Ann, three, keep complacency away and add to my literary repertoire such stimulating gems as *The Pokey Little Puppy* and *The Kitten Who Wouldn't Wash His Face*.

Is the Protestant ministry effective in this area? In spots, depending upon the minister; as a whole, relatively ineffective. What should Protestant strategy be today? We must stab our people awake to the urgent responsibility that is ours to make the "way of Christ" the way we live and think and act lest we perish in an inferno of atomic destruction.

VERNE A. SPINDELL

Clinton, Iowa

Unlike many of the class of 1938 I can report nothing spectacular. My work has been solely in religious education, with the First Methodist Church, Milwaukee (1938-39), as assistant to the minister; the Takoma Park Presbyterian Church, Washington, D.C. (1939-44), as minister of Christian education; and the Silver Spring Congregational Church, Silver Spring, Maryland (1944-48), as director of religious education.

Judged in the light of world events, the Protestant church faces a crucial period of its history from which I do not believe it can emerge successful until it becomes more effective in its educational program. Nor should this be pushed into the background by other factors competing for the interest of both child and adult. It is high time that the whole program be rethought, possible solutions formulated, and laboratory schools set up in communities of various types. Then would come the immense task of putting the program into effect.

In general, I believe that the church must enter into a cooperative home-church educational program with parents, or develop a bold, well-conceived and coordinated plan for weekday education after school. I cannot believe that the present weekday religious education programs on released time or much less the parochial-school idea give us all we want or need.

(MRS.) MARIAN K. TATE

Silver Spring, Maryland

Upon graduation I received a call from my student-charge at Gridley to the Park Street Congregational Church, Mazon, Illinois, where I spent four delightful years. In 1942 I was called to the First Congregational Church in Beardstown, Illinois, and served that church until May, 1947. We have two daughters, ages fifteen and ten. These last ten years of practical experience in two rural churches and one small-city church have been invaluable as a means of appraising the effectiveness of Protestantism. Until my present pastorate I was convinced that Protestantism, and especially Congregational Protestantism, with its freedom of interpretation and action, represented the final means of attaining the Kingdom of God. In the city I find that Protestants are hardly aware of the church as an important and necessary medium for developing their lives. Many Protestants in my area think little more of their church than of a social club and attend it less regularly. Many of our people are apologetic where their church is concerned and mainly so, I think, because as denominations we are so divided; not in purpose, perhaps, but in our means and methods for attaining our goal. If Protestantism is to become a strategic influence in the world today, it will come about in a united effort of the clergy and people alike as they work to minimize their differences and magnify their goal.

DALE R. WELLBAUM

Chicago, Illinois

We said "I do," Ruth and I, after Seminary graduation; then to Oneonta Congregational Church of South Pasadena, California, for three glorious years as assistant minister working in religious education. From there we went to Techapi for two years, emphasizing homiletics and the pastoral ministry. In 1944 we came to Benicia, California, a war-boom town, and a church needing resurrection. We have used all of our talents, skills, and wisdom in this situation. With three parishes and three little howling cubs, these ten years have been full and rich. We look back to C.T.S. and the U. of C. with fond memories and a deepening appreciation.

Western civilization, as we have known it, has committed suicide and is now in the

process of degeneration (Spengler, Toynbee, Lecomte du Noüy, Schweitzer, Embree); thus Protestantism needs to do three things: (1) *become united* in order that witness to the message of love may be effective in salvaging the best from our civilization; (2) *develop a deeper spirit* by going to bedrock in small unit groups, thus insuring a sound direction for the united whole; and (3) *think and plan for one hundred years*, and not just today, on major issues such as interracial cooperation, individual initiative, and control of society—in it all affirming eternal values. In regard to your second question, I would say that the ministry here is somewhat timid and dismayed.

ELMO D. WOLFE

Benicia, California

Two years as assistant minister in Plymouth Church, Minneapolis, Minnesota; four years at First Congregational Church, La Crosse, Wisconsin; and, since the summer of 1944, minister of the Claremont Church, California—such is the pastoral summary of my first ten years “out.” We have three children. Emelyn, twelve, was born in my student pastorate at Constantine, Michigan; Vincent, nine, appeared in Minnesota; Karen, five, came to bless us as we moved down the river to our Wisconsin pastorate. Claremont holds

great interest for us because (1) ours is the only church in a city of four thousand; (2) the four Associated Colleges (Pomona, Scripps, Claremont Men’s College, and the Graduate School) are located here; (3) southern California needs a lot of saving; and (4) the climate is bearable.

The strategy of Protestantism? Ecumenicity, a more united front, world strategy, a greater self-consciousness, yes! But the heart of the enterprise is still the local parish where people need understanding, personal faith, fellowship, opportunities to help.

Is the Protestant ministry effective in this area? It is the most diverse hodgepodge of colorful cults in the country. But even here a measure of unity is being created in alert councils of churches like the one in the city of Pomona, five miles south of us, where fundamentalists and liberals, and even some of the cults, are uniting in projects of common concern such as weekday religious instruction and radio programs. But with 74 per cent of our population altogether outside the churches there is much to be done. A growing number of C.T.S. graduates are here. We are sometimes perplexed, but not unto despair. New churches are rising in rapidly growing sections. Protestantism here is slowly waking up to its great responsibility.

HOMER V. YINGER

Claremont, California

SEMINARY NEWS

ADMINISTRATIVE COUNCIL NOTES

ARTHUR CUSHMAN McGIFFERT, JR.

HOW to be a resident president Professor McGiffert has found a problem difficult of solution, in view of the valuable and irresistible opportunities to participate in campus religious-emphasis weeks, ministerial association meetings, ordinations; and to preach in our churches and colleges. To these activities have been added this year particularly the dealing with issues raised by the proposed merger and our attempt to bring into being at the Chicago Theological Semi-

nary a Communications Center that will take advantage of the new FM radio.

On the home front his main attention has been directed to half-time teaching; coordination of faculty and student thought and action within the Federated Faculty and the gearing of our federative enterprise into the needs of our churches for an adequate ministry; help in bringing alumni and churches into the right contacts; and the enrichment of personal friendships with the vigorous and responsive men and women who make up our student body.

FRED EASTMAN

Combining his summer "vacation" with his Autumn Quarter release from teaching responsibilities in order to do creative writing, Professor Eastman has produced the following: a new one-act play, *Uncle Jimmy versus Christmas*, to be published by the Dramatic Publishing Company of Chicago; a new anthology of religious dramas entitled *One-Act Plays of Spiritual Power*, to be published by the Walter H. Baker Company of Boston; and a short manual entitled *Writing the One-Act Religious Drama*, for the Missionary Education Movement of New York. He also prepared and delivered twenty lectures to the Chaplain School at Carlisle Barracks, Pennsylvania; prepared the 1948 edition of the C.T.S. *Selected List of Religious Dramas*; and reviewed two books for the REGISTER and one for *Religious Education*.

WILHELM PAUCK

Professor Pauck was out of residence and "assigned to research" during the Spring and Summer Quarters, 1947. He spent most of his time in New Hampshire working on a volume to be entitled *Protestant Perspectives: An Interpretation of Protestant Life and Thought*, which he hopes to publish in the near future.

Among the more important speaking engagements which he filled were the following: April 1-3, the Annual Lectures on Religion in Drury College, Springfield, Missouri; June 16-20, a course of lectures in the Summer School for Ministers of Union Theological Seminary, New York; July 8-11, a course of lectures in the Ministers' Convocation at Princeton Theological Seminary; November 18, a lecture on "The Protestant Conception of Natural Law" before the Chicago Institute of Social and Religious Studies; December 28, a paper on "Protestants and the Council of Trent" presented before the American Catholic Historical Association and the American Historical Association, Cleveland, Ohio.

On February 9 he spoke on "Liberalism and Neo-orthodoxy" at the annual meeting of the International Council of Religious Education at Grand Rapids. Immediately thereafter he gave a course of lectures on "The Spirit of

Protestantism" before the Michigan Convocation of Congregational Ministers.

He also lectured at the Congregational Pastors' School at Deering, New Hampshire; in Cedar Crest College, Allentown, Pennsylvania; and at Culver Military Academy. He has readily responded to frequent calls to explain and defend the project of the merger of the Congregational Christian and the Evangelical and Reformed churches.

He is a member of the American Advisory Committee on the program of the Amsterdam Assembly of the World Council of Churches and also chairman of the Chicago Ecumenical Study Group, which has prepared several papers in connection with the study program of the World Council of Churches.

He contributed a paper entitled "Martin Luthers Glaube" to the volume *Deutsche Beiträge zur geistigen Überlieferung* (University of Chicago Press, 1947) (a shorter version of this writing appeared under the title "Luther's Faith" in *Religion and Life*, Vol. XVI, No. 1). Two articles on "Protestantism and Roman Catholicism" will appear in the January and April issues of *Theology Today*.

SAMUEL C. KINCHELOE

Professor Kincheloe has served on a number of committees: president, Board of Trustees, University of Chicago Settlement; chairman of Committee on Relationship of Churches and Community for International Council of Religious Education; chairman of the Extension of Services Committee of the Council of Social Agencies; and member of the Executive Committee of the Board of Home Missions, Congregational Christian Churches.

He has supervised studies on subsidy in Presbyterian churches in Chicago, churched and unchurched communities, and local studies in La Grange, Park Ridge, Oakland, and Gary, Indiana. He served as consultant on research and survey for the Chicago Congregational Union and directed research and survey for the Church Federation of Greater Chicago. He gave a series of lectures at Butler University and at McCormick Theological Seminary's Summer School, and has in process a book *The Church in the Changing Community*.

WALKER M. ALDERTON

During the summer of 1947 Professor Alderton preached at ordination services for Elmer E. Baker at Highland, Illinois, Myron E. Meckel at Detroit Lakes, Minnesota, and John G. Decker at Amery, Wisconsin. He also participated in the ordination service for Lewis Presnall at Galesburg. During the summer he served on the faculty in three summer camps, supplied a number of Sundays in the Little Stone Church at Mackinac Island, and spent two weeks at the Seminary preparing for Orientation Week and autumn placements.

He continues as chairman of the Education Committee of the City Club of Chicago and chairman of the Church Federation's Commission on Church and Industry. In the latter capacity he assisted in a conference held in Highland Park on "The Church and Economic Life," a follow-up of the National Pittsburgh Conference of last February. He was also chairman of the Seminary's Committee on Ministers' Week.

DANIEL D. WILLIAMS

Professor Williams was a discussion leader at the Interseminary Conference in Oxford, Ohio. He is completing the manuscript of the Rauschenbusch lectures. In November he gave four lectures at Park College on "A Philosophy and a Faith for Our Time." He will be a member of the University Christian Mission which visits the University of Oklahoma in February, and he will give addresses at the Student Christian Movement Conference and at the Hazen Conference in Estes Park this summer. A paper dealing with the theologies of Karl Barth and Emil Brunner was published in the *Journal of Religion* for October, 1947.

ROSS SNYDER

The summer schedule of Professor Snyder centers about workshops—an endeavor to provide expert training for mature ministers and religious leaders. In the summer of 1947 this included a week's Religious Radio Workshop at Pacific School of Religion, the Tower Hill Workshop Institute for local Congregational church leaders, and Dean of Religious Radio Workshop here at the University. In 1948 this

will include a repeat of the latter, together with a workshop on worship at Andover-Newton, and three weeks teaching in the Summer School of Union Seminary at New York.

This past year has seen the development of three new projects—the completion of a book on religious radio as a co-author with Everett Parker and Elinor Inman, the initiation of an experimental preschool program at the Glenview Community Church, and the use of wire recordings in studying church and ministerial activities and recording valuable case studies in the field of religious education.

AMOS N. WILDER

Professor Wilder has been assigned to research for the Winter Quarter and is preparing lectures on the New Testament to be given at the Butler University School of Religion in the spring. Articles by him have recently appeared in *Christendom* and in *The Study of the Bible Today and Tomorrow*. In January he shared in the leadership of the Northfield Faculty Conference of the New England Student Christian Movement.

VICTOR OBENHAUS

Professor Obenhaus taught the Summer Quarter of 1947, including the Y.M.-Y.W.C.A. "Presidents' School," and will repeat this schedule next summer. He directed the "Students-in-Industry" Project 1947 and will again in 1948; participated in University Christian Missions, West Virginia and Wyoming; was "circuit rider" one week in Denmark (Iowa) Association Rural Parish; and participated in the National Town and Country Conference and the National Religion and Labor Conference.

He serves Merom Institute as Board chairman, the Church Federation of Greater Chicago as chairman of the Department of Social Service, and the Council for Social Action as chairman of its Agricultural Relations Committee.

ROBERT CASHMAN

The Business Manager has concerned himself largely with two projects: first, trying to balance the Seminary budget in view of the higher costs of operation and, second, promot-

ing the denomination's \$1,200,000 Unit Plan Campaign for the pensions of our older ministers and widows. He reports that both are "under control." New friends are being found to supplement the Seminary's income; and the National Unit Plan Campaign, of which Mr. Cashman is the chairman, is two years ahead of schedule and expects to reach its ten-year goal in 1948—three years in advance of previous anticipations. Mr. Cashman was recently elected chairman of the Board of Stewards of Bryn Mawr Community Church.

ROBERT E. TINKER

The Assistant Business Manager has been elected Assistant Secretary and Assistant Treasurer of the Board of Directors. During the summer Mr. Tinker preached in the Edgebrook Community Church, the Berwyn Congregational Church, and the Northfield Community Church. An active member of the Bryn Mawr Community Church, he is the teacher of the Adult Bible Class and program chairman for the "Sunday Evening in Bryn Mawr" series, 1947-48. At the January meeting of the membership of Bryn Mawr, he was elected benevolence chairman for 1948.

MERVIN M. DEEMS

After teaching the first half of the Summer Quarter, 1947, and revising some articles for the *Encyclopaedia Britannica*, Professor Deems journeyed with his family to Big Cranberry Island off the coast of Maine to enjoy the first real vacation in four years. He has taught through this year and will divide next summer in teaching between Chicago and Union Theological seminaries. He is registrar of the Chicago Congregational Association and secretary of its Advisory Board. His preaching engagements include Rockefeller Chapel, the University of Chicago; the University of Maine; Bangor, and Norway, Maine; and he is currently interim pastor at United Congregational Church, Chicago. One of his sermons appeared in the *Pulpit*, January, 1948. He edits the REGISTER and will return this spring for the third time to give a course of Lenten lectures at First Congregational Church, Oak Park, Illinois.

J. Earl Groth

1878-1947

In the recent death of J. Earl Groth, of Fort Wayne, Indiana, the Chicago Theological Seminary lost one of its strongest and most beloved Directors. At a meeting of the Executive Committee of the Board, held in Chicago January 8, 1948, the following tribute was unanimously voted:

Resolved, That The Board of Directors expresses to Mrs. Groth and her family its deepest sympathy in the loss of their beloved husband and father, who was called to his Heavenly Home December 16, 1947. "Earl," as he was known to the Board, brought to the Seminary a keenness of vision, a courage of conviction, a sense of enthusiasm, and a consecration of his abundant talents in a manner seldom witnessed among Christian laymen. He opened his city, his business, his home, and his heart to the Seminary's every call and need. He was faithful in attendance at meetings, gracious and pleasing in his personal relationships, generous in both service and contributions, and looked forward eagerly to an enlargement of the Seminary's program. Such a life can never die but will continue its influence in the hearts of generations to come. We are grateful for his memory and pray that both we and his family may carry on in the pattern which he so nobly and unselfishly set for us all.

Helen F. Walker

1865-1948

It is with deep sorrow that we announce the death of Mrs. Helen F. Walker, January 21, 1948, after a brief illness. Mrs. Walker was the widow of Dr. Henry H. Walker, former professor of church history at the Chicago Theological Seminary (1910-27), and the mother of three surviving daughters, Mrs. Glenway W. Nethercut, Mrs. Edward B. Hayes, and Florence Walker.

Active in the work of the church and greatly beloved by all who knew her, our sense of loss is too great to be expressed in written words. Her funeral was held in Graham Taylor Hall at the Seminary, in charge of the Reverend Mitchell T. Ancker, of the United Church of Hyde Park, and Dr. Wilhelm Pauck, who followed Dr. Walker in the Department of Church History. Her ashes will be interred beside those of her husband in the Cloisters of the Seminary.

ALUMNI NOTES

Edited by DAN and EULALIA WILLIAMS

1947. *Kay Ferguson* writes from 219 C Leet Oliver Hall, Yale University, New Haven, Connecticut: "Gene is enjoying Yale immensely, and I'm trying to manage the Coffee Shop at the Bridgeport Y.W.C.A. It is quite different from feeding students."

1947. *Bob Gemmer* describes his responsibilities as assistant minister of the First Friends Church in Indianapolis, Indiana: "My duties include directing all youth activities and a community recreational program, having major responsibility for the pastoral calling and much of the church administration."

1947. A letter from *Michizo Uratani* says that he arrived in Yokohama on October 18 and is now settled in his native city of Omi Hachiman and has many speaking engagements concerning his trip to America. He was married on December 23.

1946. *Edith Sinclair Downing* and her husband Tom are both studying at Ohio State University. Edith is taking music as well as playing the organ and directing the choir at St. Stephen's Episcopal Church. Tom is majoring in social administration.

1945. *Mary Alice Beck*, who had been doing student work at the University of Minnesota, is now minister to youth at the First Congregational Church and the University of Arizona in Tucson, Arizona. Address: 824 North Second Avenue.

1945. *Dan Boxwell* has moved from Mission Church, T.H., to Almont, Michigan.

1945. The *Melvin Fenners*, now at Laurium, Michigan, have a new son, Douglas Hall.

1945. *Emerald Olson*, who has been minister at the First Congregational Church of West Chicago, Illinois, has been called to the Congregational Church in Whiting, Indiana.

1945. *Leon Thompson*, minister at Canton and Fiatt, Illinois, adds to the significance of his wedding service through the use of a mimeographed booklet he has written on "The Religious Significance of the Wedding Service." He uses this in consultation with the couple to be married. Each member of the wedding party is given a copy, and the ushers give a copy to each guest.

1944. *Jean and Howard Boardman*, who are ministering in Watertown, New York, have a new daughter, Elizabeth Ann, born May 25, 1947.

1944. *Donald Mills*, who has been minister of the Grace Congregational Church, Two Rivers, Wisconsin, will begin his new work at Kirkland, Washington, on February 1.

1944. *Connie and Larry Stanton* have a son, Paul Lawrence, born in Guadalajara, Mexico, on August 16, 1947.

1943. The *Gordon Bakers'* new parsonage address is 3134 Overland Avenue, Los Angeles 34, California.

1942. *Viola Lindblade Moore* has been called to the church at Ticonderoga, New York.

1940. Peter Wilson Clark, son of *Ruth and Henry Clark*, arrived December 1, 1947.

1939. *Bob and Nancy Edgar* saw the fruits of their leadership and hard work when the new Glenview Community Church building was dedicated on November 9, 1947. The building is both church and community center for the Glenview community. Individual attendance at activities of the center totaled 35,400 during the past year. It is expected that this figure will reach 175,000 during the coming year. The sanctuary of the church combines beauty and simplicity in the Colonial style. The building has many recreational facilities. A nursery school with eighty daily pupils is conducted in cooperation with the Religious Education Department of the Chicago Theological Seminary. Participants in the service of dedication included Professors Kincheloe, Snyder, and Williams of the Seminary.

1934. *Perry, Mary, and Marylin Avery* have taken up their new work at the Grand Avenue Congregational Church, Milwaukee, Wisconsin. Address: 652 North Sixty-eighth Street, Wauwatosa 13, Wisconsin.

1933. *Bob and Helen Bentley* are now at Galva, Illinois, with their two children, Jimmy and Katherine. Bob is minister of the Congregational Church and is continuing his work toward the Ph.D. at the University of Chicago.

1932. *Opal Gooden*, after sixty-seven months

with the Department of Labor in Washington, has established a public relations service. Opal writes: "So now it is

Gooden and Sarles, Public Relations
Consultants to Embassies and Legations
1002 Dupont Circle Building
Washington 6, D.C.

My partner is Ruth Sarles, a former Washington newspaper woman and a friend of long standing. We do not expect to know until the middle of '48 whether the 'idea' will work, but we believe it will—and pay." [ALUMNI EDITORS' NOTE.—Please give us a report on June 1, 1948. We are fascinated.]

1932. The *Paul Pfuetzes* have moved to the University of Georgia, Athens, Georgia. Paul will be professor of philosophy, with the opportunity of building up the department and a new program of courses.

1932. *Walter H. Upton* leaves the First Church, McPherson, Kansas, to become executive secretary of the Council of Churches, Wichita, Kansas.

1929. *Ivan Robert Smith*, pastor of Park Congregational Church, Toledo, Ohio, since 1939, has accepted a call to become co-minister with Dr. Roy Burkhart in the First Community Church of Columbus, Ohio. His duties in this church of four thousand members will include a share in the preaching and in the teaching of adults. He also will be resource leader for staff members and minister to the parish.

1926. *Roy Merrifield* at Waverly, Illinois, has accepted a call to the Illini Church near Warrensburg.

1921. *Bryant Drake* is the new secretary of higher education of the Congregational Division of Christian Education. He takes the position vacated by *Ralph Hyslop* '38 and will also have responsibilities in connection with the church-related colleges. His headquarters will be at 19 South La Salle Street, Chicago 3. The family will live in La Grange.

1919. From *Saishi Shiu* in the Kyoai Girls' School, Mayebashi, Japan, comes this touching and friendly greeting: "It was in 1919 when I was in the Seminary when Dr. Davis and Prof. Robinson and others were there. I took my course partly in the University under Prof.

G. B. Smith. Perhaps very few are still there who know me. *Spinka* is the only name I can recall just now among my classmates. Most of my books, including records, notes, etc., were destroyed; the school buildings, too. Opportunity is now great for the Gospel, but short of workers, especially along the line of Congregationalists. I have been principal of this girls' school more than twenty years (a school of high-school grades, seventh grade to eleventh just now; it will be extended to twelfth grade in two years). A Christian school from its founding in 1888. I should like to know something about the Seminary and the University of Chicago, and I would like to have some recent books and periodicals. This country is still suffering as the result of war, but a new age has begun, and we are looking forward to a better world."

1918. *Gustav D. Bloom* sends an account of his work in Sweden after having served the Swedish Bethany Church in New York City for nine years. In 1938 he again received a call from Sweden, and he began his work at Lungbund the same year. After three years he accepted a call to his present charge in Våse. He has been engaged in community and political activities and has published several books in Swedish.

1908. *Royal J. Montgomery* retired from the superintendency of the Iowa Conference on September 1, 1947. The December issue of the Congregational Iowa edition of the *Missionary Herald* carries four pages of statements of appreciation and tribute for his distinguished service. Since retirement he has become executive secretary of the Midwest Pastoral Relations Committee, and he is directing a campaign to raise \$150,000 for a new building for Grinnell College.

1898. *Henry J. Condit* writes to point out that the fiftieth anniversary of this class is approaching. He has asked for a list of the members of the class, which has been sent to him. He would like to hear from his classmates, and it may be possible for the REGISTER to carry next year a full list of the members of this class. Mr. Condit tells of his four years with Graham Taylor at the Tabernacle Commons and of later pastorates in the East. He is now pastor of the First Congregational Church of Closter, New Jersey.

BOOK REVIEWS

AN AUTOBIOGRAPHICAL SKETCH and OBSERVATIONS AND MEMORIES

By *Henry Hoyt Hilton*. Ginn, 1947. 73 pp. and 76 pp.

The name of Hilton is indelibly impressed on the Chicago Theological Seminary. During the thirty-eight years he was a director of the Seminary, Mr. Hilton took the lead in formulating and carrying out some of the major policies under which the Seminary still fruitfully operates. For twenty years the little chapel he and Mrs. Hilton put up in memory of their son, Thorndike, has been a shrine of the holiness of beauty and a place of prayer, of spiritual fellowship, and of the hallowing of Christian marriage.

These things, familiar to the C.T.S. fellowship, and many other episodes, accomplishments, friendships, and responsibilities, Mr. Hilton has put together in an informal autobiographical sketch. It reads as he talks—delightfully.

A companion piece records his fifty-six years with Ginn and Company. For a man like Mr. Hilton, the publishing of books becomes a profession as well as a business. He gives a graphic description of the firm's pioneering achievements, internal developments, and its impressive contributions to American and British education. A minor but charming touch is the format of this little volume. It resembles the format of the first book published by Edward Ginn in 1867.

How these two small books enrich our treasured C.T.S. memorabilia!

ARTHUR CUSHMAN MCGIFFERT, JR.

PREFACE TO ETHICAL LIVING

By *Robert E. Fitch*. Association Press, 1947. 80 pp. \$1.25.

I began this book, as I begin most books—except detective stories—by reading the last chapter first. Its title is "The Courage of Faithfulness"; its theme, the need ethical living has for religion and the difference Christi-

anity and churchgoing make. This chapter should be reprinted as a brochure, I found myself thinking, and circulated by the S.C.M. on every college campus and studied by every P.F. group.

Then I read the remainder of the book, with its tersely stated diagnosis of our time, its sensitivity to the "live" questions of young people, its skilful avoidance of technical language, its wit, and its robust Christian conviction. Circulate the whole book, far and wide, was my conclusion.

ARTHUR CUSHMAN MCGIFFERT, JR.

THE PERSON AND THE COMMON GOOD

By *Jacques Maritain*. Scribner's, 1947. 98 pp. \$2.00.

Christian interpretations of the nature of personality and its relation to society, at once participant and transcendent, provided the basic doctrine of a culture which replaced the decadent Roman civilization in which the religion originated. Contemporary failures both of bourgeois individualism and of the twin totalitarianisms of fascism and communism revive the need of the same creative replacement. In terms of Thomistic principles and vocabulary, Dr. Maritain explores afresh the Christian distinction between individual and person and the relation of the person to the common good of society, with a view to releasing the deeply needed energies for our time.

ARTHUR CUSHMAN MCGIFFERT, JR.

THE SMALL TOWN AND COUNTRY CHURCH

By *Edwin A. Hunter*. Abingdon-Cokesbury, 1947. 140 pp. \$1.50.

These chapters, given as the Slover Lectures at Southwestern University in 1946, seek to clarify the conditions and functions of the small churches in American Protestantism. The author points with pride to churches of the towns, the villages, and the open country as providing recruits for the ministry quite out of

proportion to churches in urban areas and implies that for decades, perhaps generations, to come the cities, notably consumers of population, must depend on rural churches for vital and loyal replacements from the country.

To these and other familiar observations the author adds a plea for a more comprehensive view of the functions the small church has inherited in its rural setting. Conservation of the soil and the entire biological resource of the earth, the upgrading of group and family life, and the deepening of moral concerns constitute particular charges upon churches which look out upon rural scenes. His thesis that a numerous and specialized rural ministry should at once be recruited and trained for these posts is less convincing. His brief and telling chapter on "Successful Rural Pastorates" contains citations to the laudable achievements and heroic services of Charles Kingsley and John Frederick Oberlin in earlier times and Eugene Smathers and Calvin Schnucker at present. The number of those who would emulate their examples should undoubtedly increase, through an aggressive program of cooperation involving the seminaries, the ecclesiastical authorities, and the local supporting churches or units.

But the case has yet to be proved that in these times of great mobility rural peoples, *farm* and *nonfarm*, would be well served by ministers so highly specialized as to be distinguishably *rural* in outlook and so marked in commitment and manner as to have a professional life-expectancy in the country only. In short, it seems to this reviewer that ministers adequate to our day must have understanding of human nature and the general social conditions people face in both rural and urban communities and that the cultural interchange between city and country, imposed upon us by our times, must apply to ministers and to institutions alike.

WALKER M. ALDERTON

THE MEETING OF EAST AND WEST

By F. S. C. Northrop. Macmillan, 1946. 496 pp.
\$6.00.

The most telling sections of this book consist of the analyses of six contemporary mod-

ern cultures—Mexican, Anglo-American, Marxist-Russian, Aristotelian-Catholic, Idealist-German, and Oriental—in connection with which the author elaborates a certain philosophical view concerning "the traditionally alien cultures of the Orient and the Occident." He predicates a plea for philosophical harmony upon the thesis that the *aesthetic* component and the *theoretical* component represent divergent but reconcilable elements in the cultures of East and West, respectively. The aesthetic component, important though it has been in the total recipe of Western culture, has played the minor role to the stellar part played by the theoretical or scientific interest. The reverse has marked the long development of the East, where through unmeasured centuries contemplative and time-defying attitudes have deepened into all-pervasive characteristics.

To this analysis, pursued with scholarly skill and refreshing imagination, the author brings the bold contention that these components might be brought into a workable unity, despite the many conflicts in feeling and behavior now apparent as East meets West in the new matrix of world-wide contacts. Indeed, the urgency, confusion, and violence which attend this striking advance in mutual self-awareness between East and West furnish a prime reason for trying the philosopher's key. This philosophical task, however abstract and seemingly factitious, should have high rank in the efforts of thoughtful people who look forward to a reasonably united world. He warns that "the criterion of the good society at which this study has arrived" may not "come into the lives of men and nations too easily." Perhaps he here anticipated what some critical reviewers have said, that Americans should be taught to esteem more highly the moral values in their own traditions rather than wait too long for what must be the slower result, namely, a widespread appreciation of the aesthetic factor in the oriental tradition.

The writing is of high order and flows along at its best in the central chapters, which set forth the dominant marks of the cultures which make up the exhibit. First in order comes the intriguing treatment of Mexico—a society far more rich, substantial, and complex than the "quaint" Mexico of tourist fame. Less satisfactory is the author's implied faith in the use

of two complementary components of man's intellectual capacity and the reliance upon technical abstractions in the resolution of conflicts where factors of much more immediate reference are at play. This view tends to relegate to a lower order the natural compromises arising out of varied contacts in trade, in war, and in the struggle for group and national status. The composition through social contacts of what often otherwise remain irreconcilable views of religion and daily behavior seems an afterthought in a volume which on the whole makes a brilliant contribution.

WALKER M. ALDERTON

NOT BY MIGHT

By A. J. Muste. Harper, 1947. 219 pp. \$2.50.

Christian pacifists have maintained that war is both un-Christian and futile, a denial of man's brotherhood and a destroyer of the very values it claims to defend. They have insisted that such social evils as injustice and aggression can no more be cured by war than smallpox can be cured by scraping the pimples off the skin. The real cure must go deeper and involve a treatment of the causes by the application of the principles of the Sermon on the Mount to intergroup and international relationships. Nonpacifists have ridiculed this as "impractical idealism."

Today the atomic scientists are saying substantially what the Christian pacifists have said: that modern war is mass suicide, that the survival of our civilization depends upon the early elimination of war and the establishment of a world community, world law, and world government based upon the principles of good will and mutual aid. "If war breaks out," says the Emergency Committee of Atomic Scientists, "atomic bombs will be used, and they will surely destroy our civilization. There is no solution to this problem except international control of atomic energy and, ultimately, the elimination of war." The scientists are now meeting the same skepticism and ridicule that confronted the Christian pacifists. The atomic armament race has begun, and the world plunges madly down the road to World War III.

Against this background Mr. Muste, national secretary of the Fellowship of Reconciliation, lifts the banner of his faith. "Men and nations," he declares, "now have to try the way of uncalculating and sacrificial love, or perish. God and history will not let them buy deliverance at a cheaper price." With that conviction in his mind and heart he surveys the world situation: the failure of the last war to achieve the ends for which it was allegedly fought; the moral and physical wreckage left in its wake; the divisions and stalemate among the "victors"; the mutual fear and distrust between the United States and Russia. He examines the insuperable barriers to world government while these two nations are locked in a struggle for world power. He brings into bold relief the dilemma in which we are now trying to prepare for peace and for war at the same time—a "psychological impossibility."

This situation raises profound questions concerning the nature of the spiritual sickness of our age and the nature of man and of society. He discusses these under such chapter headings as "The Individual Conscience against the Atomic Bomb," "The Man on the Cross against the Atomic Bomb," "Moral Man and Immoral Society," "What the Spirit Saith to the Churches," and "Conscience and the Atomic Scientists." Limitations of space preclude more than the bare mention of these, the liveliest issues that disturb the conscience of mankind.

There is nothing sentimental in Muste's pacifism. It roots deep in his conception of the nature of man, the universe, and God. It is an inner experience and a way of life. It leads him to attach great importance to freedom of religion, thought, speech, press, and assembly and to suspect any form of "security" which barter away these freedoms. Above all, it leads him to call Christians to have done with temporizing with war, to renounce it, to repent of it, and to lead men and nations in the way of Christ.

His concluding chapter sounds this call in language forthright, challenging, and deeply moving. He knows that "war is so much a part of our culture and of our economic and political and spiritual being that to say war must go is the equivalent of saying that a revolution

must take place in ourselves and in our world." To create that revolution is the supreme spiritual and social task of the churches and of all who take seriously the Christian way of life.

Stern in logic, passionate in conviction, and courageous in utterance, this book will surely take its place along with Edwin Poteat's *Last Reprieve?* and Hagedorn's *The Bomb That Fell on America* among the great Christian documents of our era.

FRED EASTMAN

BOOKS OF FAITH AND POWER

By *John T. McNeill*. Harper, 1947. 183 pp. \$2.00.

John McNeill belongs to that rare genus of scholars who can deal concisely with great themes. Moreover, he writes with a twinkle in his eyes and humor in his pen. The audiences at the Jewish Theological Seminary who first heard him deliver these lectures on some of the Protestant classics must have left the auditorium refreshed as well as informed. The book now produces this effect upon the reader.

Dr. McNeill, professor of church history at Union Theological Seminary (which practically shanghaied him from Chicago), devotes a chapter to each of the following: Martin Luther's *On Christian Liberty*, John Calvin's *Institutes*, Richard Hooker's *Laws of Ecclesiastical Polity*, John Bunyan's *Pilgrim's Progress*, William Law's *A Serious Call to a Devout and Holy Life*, and John Wesley's *Journal*. He makes no attempt to give a comprehensive analysis of each classic. Rather, he states clearly what the author attempted, presents an outline of it, and illuminates the outline with quoted extracts and stimulating comment. He hopes the reader will be thus baited to read the entire work. This reviewer's guess is that the bait will be effective for the works by Luther, Bunyan, and Wesley, and possibly even for Hooker and Law. But not even John McNeill's gifts can make a citizen of the atomic age swallow John Calvin. In spite of Calvin, the book is a delight.

FRED EASTMAN

ON THE MEANING OF CHRIST

By *John Knox*. Scribner's, 1947. 113 pp. \$2.50.

Professor Knox seeks here to draw into a focus the insights which emerge in his two earlier studies, *The Man Christ Jesus* and *Christ the Lord*. There are few recent studies in the Gospels which will better repay reading by the thoughtful Christian, for he will find here both clues to recent New Testament scholarship and a light on new and promising trends in Christology. In the present book Knox notes that surely in some real sense we recognize that unique revelation has come to us through Christ and the church. Our outlook as Christians is based on him. Now the New Testament often speaks of "Christ" or of being "in Christ" in such a way as to suggest that this term indicated not only a person but a fellowship and above all an event. Thus "in Christ God was reconciling the world to himself" (II Cor 5:19), means, in the Christ-event. We come to terms with the question of Christology best if we do as the early Christians did—if we think not in terms of who Jesus was but in terms of what God did through him. In the Christ-event with all its facets God revealed himself and acted to bring into being a new people. With this emphasis at the center of his treatment, the author then illuminates related matters, such as the historical character of the Gospels, the miracles of Christ, and the direction of the later Christology in the New Testament and the church. He opens the way to a view of Christ which can be more real to us than the classic formulations and to which modern biblical study makes a positive contribution.

AMOS N. WILDER

THE FOUR GOSPELS: A NEW TRANSLATION

By *Charles Cutler Torrey*. Harper, 1947. 330 pp. \$2.50.

This new edition of Professor Torrey's translation includes a considerable number of changes but not so many as to involve a new paging of the book save for the added Preface. The essay on the origin of the Gospels remains unchanged and will give the reader, if he is not

free to read *Our Translated Gospels*, a fifty-page statement of the author's well-known views of the Aramaic origin of the Gospels. The chief dilemma we have in using the translation is that large questions are raised by the special readings favored by Professor Torrey which only special competence can answer. The work is more useful therefore to the specialist than to the layman.

AMOS N. WILDER

TOWARDS THE UNDERSTANDING
OF JESUS

By Vladimir G. Simkhovitch. Macmillan, 1947. 165 pp. \$2.75.

This is a reprinting (now the twentieth) with a new Preface of this striking short essay interpreting Jesus in terms of the revolutionary situation of the Jews in the first century. It is a very vivid reminder of the hectic atmosphere in the midst of which Jesus worked. That Jesus spoke in full consciousness of it none should deny. C. J. Cadoux is the last writer to make this an important clue to a detailed study in his *Historic Mission of Jesus*. But the last twenty-five years have made less rather than more probable the conclusions reached in the book. The political fate of Israel and the dangerous policy of the Zealots were real factors in Jesus' work and reflected themselves in his sayings, but his task had a different center and a wider radius. Nor can we think that his chief offense to the Jewish authorities was his policy with regard to the question of Rome. The volume includes two further studies having to do with the fall of the Empire.

AMOS N. WILDER

THE JEW OF TARSUS: AN UNORTHODOX
PORTRAIT OF PAUL

By Hugh J. Schonfield. Macmillan, 1947. 249 pp. \$2.50.

This is, indeed, a very unusual portrait of Paul. The author says of himself: "I am a Jew, and one, moreover, entitled to be termed a Nazarene, since Jesus is for me the Messiah. . . . I confess the Unity of God, not a God in Trinity." The character of the book is deter-

mined by the importance he places upon certain sources usually viewed as marginal and undependable and upon special acquaintance with Jewish life and literature. Occasionally one finds suggestive viewpoints introduced from this new angle, but the author must establish his case more fully if the present portrait is to be vindicated. He believes that Paul thought himself the Messiah before his conversion; that the Covenant or Zadokite sect in Damascus had a great deal to do with Paul's Christian ideas; that the Letter of James indicates the reply of James to Paul's plea for faith in the debates at Jerusalem; that the messianic faith of the church overlapped with world-wide patriotic conspiracy against Rome on the part of the Zealots; and that this resistance movement conditioned the reaction of the Diaspora synagogues to Paul. The whole argument is tenuous, and one feels that the main motivation of Paul is obscured.

AMOS N. WILDER

POETRY

In Such a Night as This. By Oswald W. S. McCall. Harper, 1947. 204 pp. \$2.00.

Therefore Choose Life. By Edith Lovejoy Pierce. Harper, 1947. 76 pp. \$1.75.

The Negro Spiritual Speaks of Life and Death. By Howard Thurman. Harper, 1947. 56 pp. \$1.00.

Poets of Christian Thought. By Henry M. Battemhouse. Ronald Press, 1947. 172 pp. \$2.50.

Dr. McCall's volume is made up of meditative and devotional prose-poems. The thought moves from negation ("The Night," "The Tempest") to affirmation ("The Corposant"). Many of the pages take the form of direct address to Christ in plea and expostulation or meditation upon historical or theological problems with regard to him. Despite the eloquence that recurs, this biblical criticism is somewhat incongruous in this context. Similarly the posing of issues in religious philosophy in the earlier meditations is a difficult thing to manage satisfactorily. There are effective pages of straight prose-poetry, and one must appreciate the fact that faith is affirmed only after a candid look at the worst. But the force of the best

poems too often passes into an undue luxuriance of images and extravagance.

The little volume of poems by Mrs. Pierce is made up of short utterances which arrest attention by their felicity. The lyric is an almost impossible form to bring to perfection, but the author has a gift for imaginative conception which raises a number of these to real distinction. I note among others, "The Lightning Fell," "To the Unborn," "The Burning Glass," "Come See the Place," and "Japanese Print." The following poem may be quoted as an example.

TO THE UNBORN

You who come after us, you who live to see
The coral-colored sails of dawn grow large
On the horizon of a half-lit world,
Forget not us, the innumerable dead
Who, through the slow-spent wilderness of night,
Leaned all our weight against the levers of the stars,
Turning the mighty capstan of the sky.

Apart from these special achievements, the reader will find many others that will speak to him and illumine our common way.

In his recent Ingersoll Lecture at Harvard, Howard Thurman calls movingly to our attention the way in which the biblical view of life and death has been grandly re-created in poetry in a modern situation. Our Christian faith in the life after death receives a powerful vindication in his treatment of the Negro spirituals. These crushed, lonely, and unknown bards affirmed in close connection both the responsible pilgrim way we go and the personal survival of death. Very important in the lecture is Thurman's demonstration that the Negro's eschatology was not a mechanism of escape nor his idea of Heaven something that can be set aside as a compensatory dream. He shows that these symbols had "literal truths" behind them, evident in the overwhelming affirmation that rose up in them to disallow humiliation, the separation of families, ultimate solitude, and death itself. This lecture should be read in conjunction with Thurman's *Deep River* (1945) and his own creative writing, *The Greatest of These* (1943).

Professor Battenhouse's object is to interpret the work of eight major poets, from Dante to T. S. Eliot, in terms of their Christian thought, tracing the influence of this thought upon them

and through them upon their modern readers. Other poets dealt with are Shakespeare, Milton, Wordsworth, Tennyson, Browning, and Emerson. An effort is made (with much success) to give a unity to the book by a synoptic view and by common tests applied to them all.

The author distinguishes sharply throughout the book between the natural order and the supernatural and recognizes two kinds of living and reality and two kinds of poetry. He takes the terms and illustrations for this distinction especially from the two Catholic poets, Dante and Eliot. This pattern offers him a useful aesthetic for his judgments, and it is of interest to see how he applies it to the various poets. He is appreciative of all genuine poetry, and two of the best chapters are those given to Milton the Puritan and to Emerson the Transcendentalist. His view makes a large place for Platonic conceptions, which partly explains his appreciation of romantic elements in Wordsworth and Emerson. He is much concerned with "realities belonging to the category of the divine consciousness in man" and with the poet as one who helps us to give "these realities a central place in man's daily life."

The book is markedly well written as regards style and the plan of the various chapters. Through generous quotation, telling emphasis, and penetrating observation, the respective poets are persuasively presented, so far as is possible in a single chapter. At the close one still asks one's self some questions as to the aesthetic presupposed. Moreover, a too sweeping animus against the modern world and its values transpires. But, in the main, we agree with the work's emphasis on the testimony of the Spirit in Christian poetry and its importance for our society.

AMOS N. WILDER

THE WORLD'S GREAT MADONNAS

By Cynthia Pearl Maus. Harper, 1947. 789 pp. \$4.95.

The author-compiler who gave us *Christ and the Fine Arts* now follows the course of the Madonna story in music, poetry, and art around the world. This is an eminent anthology exquisitely done, in which will be found Christmas treasure for many a Christian year.

THE CHICAGO THEOLOGICAL SEMINARY *Register*

The world journey of Madonna-praise begins, as it should, in Italy and ends in Venezuela. Beautifully illustrated, this collection will enhance a minister's library.

MERVIN M. DEEMS

TOMORROW IS HERE

By *Kenneth Scott Latourette and William Richey Hogg. Friendship Press, 1948. 145 pp. \$1.50.*

The new world is here, and it is viewed from the standpoint of what a united Christian impact upon it may do. The first step was taken in the Whitby Conference last summer when representatives of the International Missionary Council from forty countries met for four weeks to plan missionary strategy for the tomorrow that is here. The book reflects the spirit of that conference.

MERVIN M. DEEMS

LOOK AT THE MISSIONARY

By *Winburn T. Thomas. Friendship Press, 1947. 64 pp. \$0.75.*

Ursula Bostick, who designed this presentation of modern missionaries and their work, is to be congratulated for the attractive format and the delightful illustrations. This brochure should prove appealing to our young people.

MERVIN M. DEEMS

THREE BOOKS ON SCHWEITZER

Albert Schweitzer: An Anthology. Edited by Charles R. Joy. Harper, 1947. 323 pp. \$3.75.

Albert Schweitzer: The Man and His Mind. By George Seaver. Harper, 1947. 346 pp. \$3.75.

Prophet in the Wilderness: The Story of Albert Schweitzer. By Hermann Hagedorn. Macmillan, 1947. 221 pp. \$3.00.

These three books are valuable. In the anthology it is Schweitzer who speaks, and the selections are felicitous and representative. Topically divided they reflect the multifaceted character of "the greatest man in the world."

Take your choice of the biographies but make a choice. Mr. Seaver's story is calm,

scholarly, explicit, and includes many quotations from Schweitzer's works. Part I deals with his life and Part II with the main emphases of his thought: Jesus and Paul, music and Bach, Indian thought, and "Reverence for Life."

Mr. Hagedorn almost matches the swift actions of his hero by the incisive, yet colorful, word-sentence pictures of his pen. He shows his familiarity with source documents but puts these facts into his own brilliant writing.

It is only fair to say that both biographies capture amazingly the genius which is Schweitzer. And both emphasize the real simplicity of the man which is his greatness. In the words of Mr. Seaver:

Even during the years of his most arduous labours, Schweitzer has never relinquished his right and his privilege to preach to the natives of West Africa the simple gospel of Jesus. To their minds the subtleties of "sound doctrine" would in any case be manifestly something incomprehensible. By orthodox theologians, whatever their particular shibboleth, the Christian faith is uniformly represented as "not easy," but as "difficult." And so indeed it is if viewed through the fog of their confused and variable interpretations. But until it can be disengaged from these webs of fine-spun sophistries, and shown to be the most elementally simple truth of which the mind is capable, and therefore also the most profound—not an intellectual puzzle to be wrestled with, but the impact of Life upon life, and therefore self-evident to the most childlike intelligence—it can never claim to be authoritative, absolute, and universal [p. 118].

MERVIN M. DEEMS

THE GOODLY FELLOWSHIP OF THE PROPHETS

By *John Paterson. Scribner's, 1948. 313 pp. \$3.00.*

And still another book on the prophets! The constant flow of such studies from our presses promises, let us devoutly hope, that the prophetic spirit will fall in double measure upon the religious leadership of our time. Nonetheless, one might wish for a little wider scope in current attention to the Old Testament. The wise men and the Psalmists have likewise much of importance to say to us, as have also the historians and story-tellers.

Professor Paterson's book justifies itself, however, even if in the process it tells once more what has been adequately told a hundred times already about the personalities of the prophets and their historical background. The book may be described as a homiletical exposition, and it ranks high among such recent interpretations of the prophets. The author's sixteen years of Scottish preaching here make their rich contribution.

Much less happy, however, is the handling of problems of criticism, upon which, indeed, all sound exegesis must ultimately rest. True, such issues are allotted quite minor bulk, as is proper in a book of this sort. They are not argued at all. Instead, we are given what purport to be "generally accepted conclusions"—a course which, while ostensibly safe, will in reality please no one except the uninitiated. Strangely the rule is broken, however, in regard to Nahum; the "generally accepted" view is that he prophesied *after* the fall of Nineveh, but in a highly commendable revolt Professor Paterson dates the prophecy in the preceding year. With one such happy declaration of independence, why does he not continue? Perhaps actually he does in regard to Hosea, for, while it is common, it is certainly not the usual view that chapter 3 is merely another recension of chapter 1. But this venture of boldness is unfortunate, for the view can be maintained at all only by arbitrary tampering with the text. However, the treatment of Ezekiel hews to the line; it is orthodox, even to the point of "supposing" that chapters 40-48 are genuine; also Ezekiel began his work in Babylonia in 592 B.C., and so on. Perhaps the basic mistake here is a summary of Hertrich's position so erroneous and inadequate as to amount to caricature. If Professor Paterson had been conversant with the bulk of cogent evidence for Ezekiel's ministry in Palestine during the reign of Zedekiah (some of it is remarkably clear, none of it relates to the quite worthless consideration against which he directs his attack; in toto it may be adjudged not less than conclusive), his exposition of this prophet and this book would have been transformed to a degree interesting to contemplate.

WILLIAM A. IRWIN

THE ETERNAL GOSPEL

By Gerald Heard. Harper, 1946. 234 pp. \$2.00.

Gerald Heard's long list of books, published over a period of two decades, represents a persistent and daring experiment in getting at the meaning of human existence from the inside by singling out the intention of the evolutionary process as it bears upon the human consciousness. His concern has been in line with that of Bergson, Smuts, Lloyd Morgan, Havelock Ellis, and the Huxleys. In his earlier works, *The Ascent of Humanity*, *The Social Substance of Religion*, and *The Source of Civilization*, Heard assembled impressive data and argument for the thesis that the capacity for sensitivity was determining both in assuring the survival of the creature in evolutionary history and in advancing its structural growth. The fact that man possessed this capacity to a remarkable degree, as compared with other creatures, gave every indication that advances in the evolution of structures was to occur through the human consciousness.

Heard's chief concern through the years has been to contribute to the advance of the evolutionary process through experiments in disciplining and sensitizing the human consciousness. Persuaded for a time that the mysticism of Hinduism and of Buddhism might hold the key to this advance, he and Aldous Huxley (who has leaned heavily on Heard's thought) turned to its literature for guidance. Heard's *Third Morality* and *Time, Sex, and Pain* reflect this venture. Recently, having established in the meantime an experimental study group in combination with a worship technique in a Californian village, he has been exploring the resources of Christianity as an aid to human growth. *Dialogue in the Desert*, *A Preface to Prayer*, and *The Creed of Christ* have followed from this effort.

Out of his wide searching, Heard has come to the conclusion that all religions are, in some sense, agencies of this evolutionary advance of the human consciousness. This is the thesis of the present work, *The Eternal Gospel*.

If I may summarize its main features, they are these: Denying both materialism and extreme philosophic idealism, which must end in solipsism, it maintains that what we are undergoing is a very

real and supremely important experience. It is true that we do very largely construct the world which we call objective but that construction, if we understand that it is a provisional and transitory construction, is as useful as a pontoon bridge to a traveler crossing a river or a shell to the hatching chick. Further, if we so understand that our consciousness is a moving and growing thing, we can make larger constructions to house a wider apprehension. Thirdly, as we are a psychic embryo, as each individual is an evolving consciousness and that is the meaning of life for man, that evolution will only continue if that unit of consciousness wishes to evolve. Conscious evolution can only be done consciously. Man must then decide by repeated and sustained acts of will to stretch out to larger unperceived apprehensions. Fourthly, such a creative reaching out requires two things: 1) a letting go of, or piercing through, superficial findings, limited ends, the restricted goals of appetite, possession and recognition, a penetrating down and into ever deeper and more comprehensive bases; and 2) a deliberate operational acceptance of relationships to which the emotions may, at first, only give a negative response [p. 16].

Full commitment to this Eternal Gospel, Heard concludes, will lead to "man's union with himself, with his fellows and with the Eternal Life, Itself, of which the visible universe is but a manifestation," and "a place for the developing of the soul, for the emergence of a complete consciousness" (p. 221).

One will recognize here the perennial effort to define and control the conditions of redemption. Whether or not this can be done without imperiling the Christian life with a pampering self-consciousness is a disturbing question. The nurture of sensitivity is, I am convinced, an important step in preparing the human consciousness to be receptive to the redeeming grace; but grace is an objective good. And the redemptive act is not our doing but is an objective event. Neither asceticism nor mysticism makes this distinction. And Heard seems to me to be following in this ascetic and mystical path.

BERNARD E. MELAND

THE COLLEGE SEEKS RELIGION

By Merrimon Cuninggim. Yale University Press, 1947. 319 pp. \$4.00.

The problem of religion in higher education has become a focal one for educators and religious leaders alike. For the better part of a

decade and a half the literature has been growing, most of the writings concerning themselves chiefly with the pattern or philosophy of education which shall be inclusive of broad, educational, even of ultimate ends. The distinctiveness of the present volume under review is that it undertakes to bring the vast developments in this field, both in theory and in practice, into focus and to appraise the trend that is indicated. The discussion is necessarily cursory, for the author spreads a large canvas; but the results are informing and suggestive.

Cuninggim sees the tide of secularism in the colleges reaching a crest at the turn of the twenties. The quarter-century following the first World War he views, interestingly enough, as a period of recovery of religious concern in the colleges. This began as an administrative revision of purpose, and it has steadily gained deeper ground, finding expression today not only in a searching inquiry into a philosophy of higher education continuous with religious value but in a sober effort to construct a religious program for the total educational enterprise.

The place of religion in higher education, he feels, is no longer questioned. Higher education has overcome most of the obstacles and immaturities that restricted the religious sphere of influence. The problem that presses is: How is this new vision of the schools to become more than good intent?

Cuninggim surveys some of the constructive efforts that are being made in the colleges and universities to meet this problem, although one feels, on reading the report, that the opportunity which appears to have presented itself is as yet far from being realized in any substantial way.

The question may be raised if either administrators or educators sense the basic issue of educational orientation and of religious sensibility in the thinking process itself sufficiently to see the subtle workings within the educational experience that move inevitably, either toward greater religious sensitivity in learning or away from it. No amount of administrative urging or religious organization, however sincere and competent, can counter these deeper motivations if they render the religious concern peripheral or impotent; and, if they are creative of such sensitivity, the significance of

religion for education is in this deeper process of learning which shapes the total educational community.

One criticism of this study would be that it attends too hopefully to organization and strategy as instruments of a religious renaissance in the colleges when, at best, these can be only indices of the spiritual health of the educational experience; they can never be counted upon for sustained religious renewal. In a sense, it is unfair to make this criticism, however; for the intent of the study was to clarify the administrative responsibility in relation to the problem of religion in higher education, not to offer a basic analysis of the problem. As such it is a valuable study and one that should reach a ready audience, for the time is ripe for it.

BERNARD E. MELAND

GOD WITH US

By S. L. Frank. Yale University Press, 1946.
296 pages. \$3.00.

The author is one of those remarkable personalities who greatly influenced the cultural life of Russia in the opening years of the twentieth century, for, having been a Marxist, he at first passed over to idealism in philosophy, and later with Berdyaev, Bulgakov, Peter Struve, and several others became thoroughly identified with the Christian cause, which he defended from the point of view of the Russian religious renaissance. Along with many others of similar opinions, he was exiled from the Soviet Union in 1922 and has lived since then in Germany and France, where he has published numerous philosophico-religious works.

The work under review is the only one which was translated into English. It bears close family resemblance to the thought of other members of the group, although it also possesses a distinct character of its own. The author approaches Christianity from the mystical, existential point of view: faith in God rests upon a living experience, an encounter with the divine. Knowledge of God, then, is not primarily intellectual but rather an intuitive, direct communion with him. "The essence of the Christian faith . . . is not abstract theism, but concrete *panentheism*" (p. 76). This is reminiscent of the teaching of Nicholas

of Cusa, whom Frank greatly admires. Redemption of man and society in general is by way of godmanhood, i.e., by the transformation of the human into the divine-human. This is an idea familiar to all who are acquainted with the teachings of Vladimir Solov'ev and is shared by other members of the group. Only transformed human personalities can transform society; all other means—political, economic, social, scientific—are not radical enough. The church, which is the communion of such transformed personalities, has, therefore, a basic function in society.

These are emphases which are greatly needed in the West, which is deficient in those qualities stressed by Frank and other members of the Russian religious renaissance. Accordingly, the book has a vital message for all interested in the ecumenical apprehension of Christianity.

MATTHEW SPINKA

Hartford, Connecticut

SALUTE TO INDIA

By J. Z. Hodge. Friendship Press, 1947. 150 pp.
\$1.25 (cloth); \$0.60 (paper).

India is a many-sided country: beautiful—ugly, rich—poor, hot—cool, educated—illiterate, peaceful—belligerent, despairing—hopeful. She was for years a part of empire. Now she is free. She once hoped to be a united and free India. Now she is a divided and free India—divided into the Union of India and Pakistan. She is a religious country with Hindus prevailing and Mohammedans second. Christianity is third, with seven million, though the influence of Christianity is greater than the numbers suggest. This book, *Salute to India*, was written by J. Z. Hodge, a Scotsman who spent forty years as a missionary to India, concluding his work as secretary of the National Christian Council. It discusses India's pulsating desire for freedom, the influence of Gandhi, the place of women in the national scene, and the influence of the Christian missionary. The author has faith in the future of India and builds his faith in large measure upon the long missionary teaching of the Christian principles of brotherhood and love. It is one of the best of the small books on India.

ALBERT BUCKNER COE

Oak Park, Illinois

THE CHICAGO THEOLOGICAL SEMINARY *Register*

ALTERNATIVE TO FUTILITY

By Elton Trueblood. Harper, 1948. 124 pp.
\$1.00.

Dr. Trueblood presents this volume as a companion book to *The Predicament of Modern Man* and *Foundations for Reconstruction*. After a brief statement of the spiritual sickness of our society, he proceeds beyond diagnosis to the suggestion that the true alternative to futility is the recapture of the idea of the fellowship of redemption. Jesus' chosen method was the formation of a redemptive society. "What we require is not intellectual theorizing or even preaching but demonstration." This "fellowship of the concerned" has five minimum conditions of membership: commitment, witness, fellowship, vocation, and discipline. Its effectiveness within the framework of established churches follows closely the pattern of the Quaker meeting, and concrete suggestions for the formation of such cells are set forth. Dr. Trueblood says, "I offer these pages with real humility. I know the danger of giving an answer which seems too simple."

The answer does seem simple, not because the testimony of the past fails to support the validity of the alternative as it has actually operated among certain groups, but because in those groups a high degree of religious literacy made it possible for the alternative to work. A good part of the problem lies in preparing people for the first steps of seeing that the Redemptive Fellowship in its deepest meaning is necessary, and then that it is desirable, and, finally, that it is attainable by the methods that Dr. Trueblood suggests. Spiritually we are not traveling on a country lane; we are tearing along on a superhighway filled with braided intersections, underpasses, and overpasses, and even the careful driver misses the signposts and caution signs along the way. We yearn for the simple country lane that starts here and ends there, with few side roads to tempt us; but, when we want to go somewhere, we cannot travel that way.

EDWARD F. MANTHEI

Western Springs, Illinois

REVIVE THY CHURCH BEGINNING WITH ME

By Samuel M. Shoemaker. Harper, 1948. 127 pp. \$1.50.

If this "Presiding Bishop's Book for Lent" is to be regarded as a keynote volume of the new and widely publicized evangelistic campaign of the Episcopal church, it is doubtful whether that effort will amount to much. The sincerity of the author is undeniable; but, while he has read a great deal, it has not been done profoundly. His analyses are trite and oversimplified, and his knowledge of human beings seems limited largely to those "on the up-and-up," to whom Dr. Buchman's message made some appeal a few years back. There are, it is true, many such persons always about, waiting for an emotionalized sort of slap-me-on-the-back evangelism; but it is hard to believe that Americans generally will respond favorably to an approach which speaks of prayer as "talking things over with the Big Boss." There is a vulgarity which is noble and one which is offensive not only to the few but also to the many.

The author astonishingly thinks that American Protestantism is too intellectual, too theological. He need not worry about that. Its real trouble is that too largely it substitutes clichés for thought and goes in for sentimentality and "whooping it up," which are also Mr. Shoemaker's tendencies. Theology must, it is true, be related to life; but it must be a theology not so anemic as that in this book. Paul converted quite a few people, but not with the line of talk by which one sells gadgets.

BERNARD IDDIGS BELL

Chicago

A MAN CAN LIVE

By Bernard Iddings Bell. Harper, 1947. 123 pp.
\$1.50.

Canon Bell's books are always stimulating but sometimes seem to this reviewer a bit too intently and intentionally clever, with the shock treatment showing overmuch. This little volume, however, is a joy to read. He has done admirably what he set out to do, "to deal with the ABC's of Christianity. . . ."

He writes mercilessly of modern man's pre-

dicament (especially in America) and convincingly of his destiny. With patience and clarity, he explains "What God Is Like" and sets forth in arresting fashion "Christian Morality." But to leave the reader there would be pointless, for man must find help if he is to live the Christian life. Such help comes from him in whose hands is "the Victory."

It is a job well done. Laymen will like Bell's uninhibited and down-to-earth language, will stumble but rarely over words like "hypostatistically," and will find few sentences betraying his Anglo-Catholic position.

CHARLES HUBERT STEM

Chicago

PRAYER AND THE LORD'S PRAYER

By Charles Gore. Harper, 1947. 124 pp. \$1.25.

Half a century has not dated these essays by the late bishop of Oxford. In fact, it would be difficult to think of a recent book on prayer of such brevity that would excel it in helpfulness to the general reader. Bishop Gore finds in the Lord's Prayer the answer to the question, "What does it mean to pray 'in Christ's Name'?" The following quotation illustrates the penetrating quality of the studies: "There is no better means of distinguishing true religion from false, than by ascertaining whether its desire is to be redeemed from sin or to be merely let off from punishment of sin."

GERALD E. MAGGART

Kansas City, Missouri

DOCTOR JOHNSON'S PRAYERS

Edited by Elton Trueblood. Harper, 1947. 66 pp. \$1.50.

Although known and revered in their day, Samuel Johnson's prayers are little known in ours. Dr. Trueblood has arranged the one hundred prayers according to theme and has captioned each with one of its own phrases. In an introduction he describes the spirit of Johnson's devotional life. In the eighteenth century, when most of the intellectuals openly scoffed at the Christian faith, Dr. Johnson was a religious man. A communicant of the Church of England, the collect form of the Book of Common Prayer is reflected in his prayers. The modern reader is impressed not only by their

literary beauty but even more by their earnest sincerity.

GERALD E. MAGGART

Kansas City, Missouri

NERVOUS DISORDERS AND CHARACTER

By John G. McKenzie. Harper, 1947. 126 pp. \$1.50.

The thesis of this book is that neuroses are due to character defects, by which is meant the way in which a person meets a difficult experience rather than the experience itself. Prevention or cure requires the development of a religious character, the ability to react in a Christian way. The function of pastoral psychology as compared with psychology or psychotherapy is that the former should give its patients a philosophy of life or a religious meaning to life which brings unification of personality, security, and belonging. The final chapter emphasizes the moral aspects of inner conflict. Even the child makes judgments of itself that are ethical rather than merely psychological. The neurotic needs the moral security of a religion of grace and mercy in order to solve his conflicts. The book is long on theory and short on clinical material to support the theory, a deficiency of which the author is aware.

CARROLL A. WISE

Minneapolis, Minnesota

BEST SERMONS, 1947-48 EDITION

Edited by G. Paul Butler. Harper, 1947. 309 pp. \$2.75.

Here is a book of fifty-two effective sermons by Catholic, Jewish, and Protestant preachers from five countries. The sermons cover the major themes of religion: Christ, the Christian Life, the Church, Divine Providence, Education, Evangelism, Faith, Hope, Immortality, and so on. Although the editor says, "*Best Sermons* is intended as an anthology, not a book of theology," it is great preaching by any high test. Most of the sermons are by well-known preachers, but the less famous hold their own among the best. These are sermons every minister will wish he had preached first, and they will call forth our best.

ARTHUR D. GRAY

Chicago

THE STUDY OF THE BIBLE TODAY
AND TOMORROW

Edited by Harold R. Willoughby. University of Chicago Press, 1947. xviii+436 pp. \$6.00.

This is a very useful book—surprisingly so, in fact. Symposia and other collections of essays or chapters contributed by various authors are very common and are the despair of the reviewer. Again, when such volumes are intended to commemorate the anniversary of some society, with chapters contributed by the several members, they are likely to be of very uneven quality and of ephemeral value. In any case, editors and reviewers receive them with reluctance.

This book would seem superficially liable to both charges. It is a collection of twenty-four essays; they were contributed for the most part by members of the Chicago Society for Biblical Research. But to this reviewer (who approached the task of appraisal with reluctance) the volume seems of definite value. It falls into two parts, each of twelve chapters. Part I comprises a series of general surveys of work recently done, of tasks under way, and of problems ahead in the three areas of biblical research: the Old Testament, the so-called "interbiblical writings," and the New Testament. These studies provide an admirable way for the general reader to orient himself in these fields and an amazingly valuable survey of many books and articles which even the more expert may well have missed. Part II is devoted to twelve studies of "salient problems," also divided between the three general areas.

The space allotted to this notice does not permit even the bare mention of titles or authors. It must suffice to say that the Chicago Society, which has for years been a conspicuous example of what biblical scholars can and should do, has presented, under the competent direction of Professor Willoughby, who modestly restricts his own contributions to an introduction, a very useful tool for specialists and nonspecialists alike.

It would be easy to point to what might seem superficial flaws: there is much repetition; at times one has to glance at the particular heading to be sure what subject he is reading; there are some surprising gaps and omissions of important articles, books, and even empha-

ses; to a degree it is a "sectional" book, with Chicago ever in the forefront. None of these, however, seems to me particularly serious or of a character to lessen materially the value of the book. Throughout is the emphasis, "Having torn down, we also have the responsibility of building up again." A particular value, I believe, is the indirect support of a view which I have long held, namely, that, while specialization is imperative and valuable, it is impossible for a scholar, however exact may be his knowledge of the details of a particular problem, to elucidate it successfully save in the light of all the other problems involved. Both Dr. Willoughby and the Chicago Society for Biblical Research are to be congratulated on this important contribution.

MORTON S. ENSLIN

Chester, Pennsylvania

HUMANIST AS HERO: THE LIFE OF
SIR THOMAS MORE

By Theodore Maynard. Macmillan, 1947. 261 pp. \$3.00.

For those who would like a book which depicts the life of a Catholic martyr, this volume is recommended reading. The period of Henry VIII is always interesting, and the story of More as a staunch opponent of this monarch's religious policy is doubly fascinating.

The author is a convert from Congregationalism to Catholicism. It is not surprising to find, therefore, that under the "emotionally immature" Henry, England experienced "the worst tyranny in its history" and that More emerged from this tyranny unscathed. In fact, as author of the *Utopia*, as lord chancellor of England, and as a martyr to his faith, More is presented as one of the greatest historical characters in English history.

For those unwilling to read the more scholarly work of R. W. Chambers, this book will provide an evening's reading of interest and profit. The author writes well and manifests to More a devotion matched only by his inability to find any good in Henry VIII.

LELAND H. CARLSON

Evanston, Illinois

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*KNOX, JOHN. On the Meaning of Christ
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LEHMANN, KARL. Thomas Jefferson
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RUTZEBECK, HJALMAR. Hell's Paradise |

* Reviewed in this issue.